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Queen's College Journal

KINGSTON,



CANADA.

Vol. V.

OCTOBER, 20, 1877.

No. 1.

WITH THIS number the JOURNAL passes the fourth milestone and enters upon its fifth volume. Since this modest enterprise was first adventured upon, considerable improvements have been made in the appearance of the JOURNAL from time to time and we now celebrate the commencement of a new session by assuming holiday attire and presenting our readers with pages as highly toned as, a new hand at the bellows may perhaps be permitted to say, their literary contents have always been. The JOURNAL has become an institution, as our American friends say, and we trust that the support which will in future be extended to it will enable us to go on from year to year enlarging its contents and improving its dress, so that it may fairly reflect the progress of the Alma Mater, whose name it is its pride to bear.

WE HOPE shortly to hear that the University of Glasgow, in recognition of Mr. Grant's advancement to the Principalship, has conferred upon him the Doctor's degree. Ex-Principal Snodgrass was presented with a doctor's hood shortly after he was appointed in 1864, and we fancy that their common Alma Mater will lose no time in conferring a similar honor upon the new Head of our University. Principal Grant is a distinguished graduate of Glasgow, which he left twenty years ago, carrying off the highest honors in mental science.

IT CANNOT be too widely understood that these columns are open to the freest criticisms of matters affecting the welfare of, and conduct of affairs in our Alma Mater, provided that the general good, and not personal aims, is kept in view, and that nothing offensive is imported into the discussion. Outspoken, robust and candid reflections on University matters will not only be permitted but welcomed as conducive to the best interests of Alma Mater, so long as the true functions of journalism are not disregarded, and the restraints of gentlemanly courtesy are not overstepped.

IT is understood that Principal Grant will enter upon his new duties about the commencement of December. As his assumption of office will mark an epoch in the history of Queen's, it is to be hoped that his inaugura-

tion will be accompanied with ceremonies giving suitable expression to the favour with which his advent among us is regarded, and the importance which surrounds, in the University mind, the induction to so distinguished an office. Principal Grant should be received with all proper ceremony and honors, and we make no doubt that Chancellor and Professors will unite in extending a fitting welcome.

OUR READERS will doubtless learn with profound regret that the "Early History of Queen's College" will not be continued in these columns, owing to the removal of the historian from the country. Like some other and more pretentious histories it will therefore be a Fragment—at least for the present, and until some kinder Fate re-unites the thread of the narrative which the ruthless Atropos of removal has severed. The "History" was extremely fascinating to the readers of the JOURNAL which will not look like itself without the never failing fortnightly instalment. Had not misfortune thus stepped in the way, seers and soothsayers concur in predicting that the "History" would not have been more voluminous than Grote's History of Greece.

AN ENQUIRY is being made in Toronto into the details of the theft of the papers set at the summer examinations of Public School teachers, and from the evidence already got out it is plain that the abstracted papers were widely distributed, and that the morality of many of the candidates was far from that expected from would-be instructors of "ingenuous youth." The public, while condemning these larcenies, should not lose sight of the fact that if the examinations of teachers were conducted with a little more regard to reason and common sense the temptation to get at the papers would be greatly diminished. As it is, the tests are absurdly high and the questions altogether too stiff, considering the work a teacher is called upon to perform after he has crammed himself past the Examiners, and considering the remuneration with which his labours are rewarded. Some of the questions we have seen could only have been conceived by long-eared pedants, with a text book at their elbows; and

altogether the papers are so unjustly difficult that, if the tables were turned, we venture to think not one of the priggish gentry around the Education Office would come out of the ordeal with his feathers undiminished. Public School teachers should be required to know thoroughly what they have to teach, and not necessarily to have their heads crammed with what they are not called to communicate to their pupils, and what their pupils could not receive and assimilate if it were taught them. There is too much of priggery and solemn foolery in recent Education Office promulgations.

THE DOMINION is heavily indebted to the Universities of Britain, and especially so to those of Scotland, whose influences for good are felt more or less over the whole of Protestant Canada. It is doubtful, indeed, that Canada could boast its present educational attainments had not Scotch University liberality afforded an academic training to many who have scattered the seeds of knowledge among us, and who had never lit the lamp of learning under a less popular system. Feeling, then, our national obligation to Scotland in this regard, it is our duty to repay at least part of the debt when called upon, and such a call, we observe, is now being made on behalf of a proposed extension of the buildings of the University of Edinburgh. But, acknowledging this, we must at the same time have a care to be just before we are generous; we must remember that Canada should lie closest to our hearts, and that we are first citizens of a budding nationality and citizens of the British Empire afterwards. By all means let the fortune-favored Canadian add to the Edinburgh Fund, but only after his conscience is satisfied that the patriotic claims of our own Institutions upon him have been met. Canada is not rich; our Colleges for the most part are scantily endowed, and some of them have had desperate struggles for bare existence. Our own Alma Mater, so far from suffering from a painful embarrassment of riches, has had chilling experiences that enable its managers with fatal facility to translate *in angusta domi*. A University so straitened can but imperfectly discharge its functions

An empty sack, Poor Richard assures us, cannot stand upright, and a University with a hand-to-mouth treasury cannot do justice to itself, its friends, or the students who seek its halls. Much has been done towards its endowment, but so much remains that the true Canadian will not ignore the claims of Queen's to minister even to the legitimate ambitions of a transatlantic University. Britain is the greatest and richest empire the world ever saw; its greatness and richness surpass anything history records. It is not a little strange then, that with the millions yearly donated to or bequeathed for philanthropic purposes in Great Britain, Auld Reekie should find it necessary to make such a requisition on a colony whose Colleges are yet struggling for want of adequate endowments. But however that may be, we should not repudiate our obligations to the Mother Land. What should be kept steadily in the Canadian view is that the preferential claims of Canadian institutions should be satisfied before we honor the drafts made upon us by venerable seats of learning in the opulent Mother Country. Neglect to provide adequate support for our own yet feeble educational offspring while sending presents to rich relatives is the basest kind of child desertion.

THEOLOGY AND RELIGION.

A Review of Dr. Caven's Lecture at the opening of Knox College, Toronto.

We have before us a report of the lecture given by the Rev. Principal Caven, D.D., on the 3rd instant, entitled "Theology and Religion." It begins with the discussion of an alleged antagonism between these two. The following paragraph may be given as a sample of the manner of his expressing this antagonism.

"Many who would not speak of theology in terms of reprobation, do yet compare it with religion in a way which certainly does it injustice, and which appears to be founded on mistake as to its nature, method, and aims. Religion is said to be divine, whereas theology is purely a human product. Religion is fixed and permanent, whereas every age gives birth to its own theology. Theologies are to be allowed, just as philosophers are to be allowed: they are the necessary product of speculation actively directed towards religion, but they must be carefully distinguished from religion, and must abstain from claiming for themselves any character of authority. The Churches must not attach too much importance to their theologies, nor dream of identifying them with that word, 'which liveth and abideth for ever.' Unity and charity must suffer, and the development of religious life be hindered, if a very high place be assigned to theological systems."

A number of definitions of religion are quoted from various authors, but we think none of them are satisfactory; we should much prefer a definition which would express in the simplest terms the fact of the relation of man to God. J. Alanson Picton, defines the essence of religion to consist in "an endeavour after a practical expression of man's conscious relation to the Infinite." This definition is an excellent one, both because philosophically correct, and because it furnishes a key to the proper classification of the many religions of the world, by showing the vital connexion existing between them.

Many, doubtless, look on Christianity as being true, and all forms of idolatry, Buddhism, Islamism, &c., as being false, and so dismiss the matter as requiring no further consideration. But surely this is not a correct mode of dealing with the question. There are two

thoughts or principles lying at the very foundation of human nature; namely, 1st., the existence of a divine being, and 2nd., man's responsibility:—or in other words, the realizing sense of the Infinite or Divine, and man's relation thereto. The sense of an ultimate positive mystery is associated with all of human thought, and is not entirely absent from the lowest and most degraded condition in which man can exist. Loathsome as the rites of the lowest fetishism are, they are yet signs of a real impulse towards the invisible world, and an exponent of an endeavour to give expression to the worshipper's conscious relation thereto. The devout and enlightened Christian, in whose heart the Spirit of God has planted a new life, and has nurtured that life into a high degree of growth, sees the invisible and rests in conscious child-like fondness on the bosom of infinite love. We can scarcely conceive of two things being more completely different than these two extremes of religious life, and yet in essential principles they are identical, as are also all intermediate forms of religion from the lowest fetishism up to Christianity. Alike in essential nature, they differ just in proportion to the degree in which man is instructed, so as to be able to realize the Infinite and Divine, and to appreciate his conscious relation to the invisible reality. Religion consisting in this conscious relation to the divine, and a constant endeavour to give practical expression to it, the question of Revelation then comes in, and the place of Theology becomes apparent. God has given us two books,—Nature, (the universe,) and Revelation, (the Bible,) and the science of Theology must be drawn from the book of Revelation, just as the Natural Sciences are drawn from the book of Nature. Both these books were produced by a gradual process, but so far as we are personally concerned, they are both complete. The very nature of the case requires that Theology should be a progressive science, as well as any other. On this account we think that the lecture might have brought out more clearly the real fact when it raises the question of each age producing its own Theology. We feel disappointed with the want of point and clearness in the treatment of the subject in this respect. Any science in any age is not identical, or more exactly, is not commensurate with that science in a preceding age, although it is the same in general principles. For instance; the science of Theology is the same now that it has been in every age of the Christian era, so far as its great central truths are concerned, but continually changing by the growth of new truths, which an increasing knowledge of the Bible has furnished, as well as by pruning off excrescences which such knowledge has shown to be incorrect. The same is true of every other science in relation to the book of nature or of revelation from which it may be drawn.

With these considerations in view we cannot assent to the truth universally of one of the conclusions, (marked a.) of the lecture, as follows: "That the ill-will so frequently expressed towards Theology must either be directed against the facts and truths of Scripture with which Theology deals, or against a necessary process of the human understanding in dealing with those facts." True in some instances, certainly not in all. Such ill-will often arises from, and is directed against the attempts of theologians to present philosophical speculations in Theology which rest only on human authority, and enforce these on man's conscience, as if they were divine. The true scientific student of Theology must resist such attempts; as in a precisely parallel manner the true student of Natural Science must resist the attempts of Scientist teachers who seek to pass off their philosophical speculations which have no

true scientific ground to rest upon. It is surely very clear that hostility to these speculations does not mean hostility to science but rather the opposite; and a man may decline to accept philosophical speculations in the teaching of Theology, without his being either an atheist or a heretic. In these days the scientist must expect to be held down to the solid ground of Nature, and the Theologian must in the same way be held down to the solid truths of Divine revelation.

We regret to observe in the lecture a want of clearness in pointing out the position and relations of Theology, both as a science and a Philosophy, and also in not distinguishing between faith and belief. The latter is a serious matter, as a great deal of confusion has been caused in this way. While the words are often used in a loose and popular way as if they were synonymous, they should not be so used, in a strict and scientific treatment of such a subject. The lecturer speaks of the doctrines of Christianity as offered to the faith of those who would embrace it. This would have been quite correct if the word "belief" had been used instead of the word "faith." Faith is belief, *plus* something else; and belief is faith, *minus* the same something; but that something is the divine life, which makes the difference between a child of God and one who is not. The belief of the devils mentioned by the Apostle James is as complete as that of the most devoted Christian, but it is destitute of the spiritual principle of faith. This may to some appear a small matter, but the confusion caused by neglecting this distinction in connexion with creeds and confessions of *belief*, erroneously named confessions of *faith*, has been very serious, leading many to believe that the Christian life consists in holding certain opinions instead of being in a living spiritual union with God. The belief of any truth which rests on sufficient evidence may be intellectually accepted by any one whose intelligence enables him to take in and appreciate the evidence; but faith, while it includes belief, rises much higher. In virtue of man's divine origin he possessed the power of communing with God. Since his fall into sin the operation of that power has been changed from a free fellowship to a groping or longing for that fellowship lost. Our Heavenly Father is seeking after his lost child, man, and that power has become a reciprocal longing for the divine manifestation. And so man possesses in the power mentioned a spiritual faculty or power of faith, which we have no single word in English to express, but which is none the less real and universal. In a low and debased condition all that man can do in the exercise of this faculty is to feel after an unknown God, and practise the horribly distorted rites of a dark superstition. As he advances upward, his views of the divine nature, as well as the rites by which he seeks to express a conscious relation thereto, gradually advance, until we come to the highest revelation of God in the truths of Christianity, and its pure and spiritual communion of man's spirit with God.

We are glad to notice at the end of the lecture, an acknowledgment of the progressive nature of Theology, for had it not been for this appended paragraph, the reader of the lecture might naturally conclude that such an idea was ignored altogether; as no trace of it is to be found in all that precedes. It is well known that a very different idea widely prevails, and the result is disastrous to the Christian Church in producing stagnation of thought, on the part of many in the ministry. We trust that the learned Principal will vigorously use this closing thought of his lecture in his subsequent prelections, so as to fire his students with real earnestness in a thorough and untrammelled study of the Word of God.

OPENING OF THE SESSION.

The thirty-eighth session of Queen's University was formally opened on Tuesday evening, October 16th, in Convocation Hall with a lecture by Professor Ferguson on the "Progress of History." There were only a select few present to hear this interesting address, owing to the excitement which prevailed on the streets. The meeting was opened with prayer by the Rev. Professor Williamson, who presided as Vice-Principal. The President then announced the gratifying fact that the intrants to Queen's this session trebled that of last year, and that the number of freshmen both in arts and medicine about equalled that of McGill. He hoped that the opening session would be fraught with as much pleasure and instruction to the students and the friends of the University as those of the past had been. A new inducement to work hard and a new reward of merit had been obtained, in the form of two gold medals, one of which was to be awarded to the highest honour man in classics, and the other to the highest honour man in mathematics. The necessary funds for these medals had all been subscribed, and the design was being prepared by the engravers of the Queen's mint. The Rev. Professor thought that the thanks of the authorities should be publicly tendered to Mr. John Carruthers, who kindly supplied the money wherewith to purchase the medals themselves, and of whose generous liberality they had been often before had sensible cognition. He then introduced Rev. Professor Ferguson, the lecturer of the evening.

Unfortunately we were unable to obtain the text of Professor Ferguson's able address and we are therefore compelled to use the following outline taken from the Kingston *Daily News*:

Professor Ferguson began by announcing as his subject "The Progress of History." Every department of learning, he said, had made its greatest advances during the present century. The ancient Egyptians had some knowledge of astronomy, and the signs of the zodiac were represented in their temples at a very early period; nevertheless, the whole development of the science of the heavenly bodies had been due to the revelations of the spectrum and telescope within the present century. Similar remarks applied to the discoveries of electricity, and the laws of chemistry, and also to the immediate object of attention, History. Of course historical records were kept from the earliest times in the form of monuments, tablets, and oral traditions, which were for the most part mythical, and required close examination in order that the grain of truth might be separated from the bushel of fable. These monuments of Egypt and Assyria gave an outline of history, the details of which it is impossible to fill in. An advance was made when they came to the earliest written histories, but the want of that critical acumen which is the distinguishing characteristic of modern history make these very unreliable. If Herodotus was one of the most philosophic of historians, he was also one of the most credulous, and his history only becomes valuable when elucidated by modern critical research. The histories of Livy and Thucydides, especially the latter, deserved praise for their minuteness and accuracy, but were wanting in the higher excellencies which were necessary in great historians. There was really no good history of early Greece and Rome till modern research, such as that of Grote and Curtius in Grecian antiquities, and Niebuhr, Mommsen and Gibbon in Roman, was able to group together events and characters. From the breaking up of the Roman Empire till the revival of learning, no historical work appeared in the world. In their place there were

the monkish chronicles, which were the great repositories from which the modern historians of the Middle Ages derive their facts. But at the time of the Reformation a great impulse was given to learning by the fresh breeze of freedom and boldness of thought which that great movement sent across Europe, and which was aided by the adventurous spirit of the age. The Courts of Henry VIII., and Elizabeth attracted men of education, and the courtiers of the latter especially were men of profound learning. Bacon was a young man when Elizabeth died, but the contemporaries of his early years were such men as Shakespeare, Spencer, Sydney Drake and Raleigh. Shakespeare's historic dramas, as they gave living representations of character while still true to fact, gave his audience a better idea of the events they represented than the dry chronicles which had preceded him. The effects of his example were at once felt in the livelier tone of subsequent history. The History of the Great Rebellion by Clarendon, and the histories of his contemporaries, show a great advance on what had gone before, in the fact that they attempted to trace effects to causes, and to trace out the motives which influence events. Hume, who gave the first part of his History of England to the world in 1754, Robinson and Gibbon were the great historians of the first part of the reign of the Hanoverian dynasty. Their great power of discrimination and deep research marked them as the harbingers of that highest development of history which was to come in this century. This development Carlyle attributes to the influence of Sir Walter Scott's historic novels. Much of the racy and vigorous style of modern history was doubtless due to that source, but its depth of research, accuracy in detail, and keen critical discernment came from Germany. The Thirty Years' War, which prostrated the principal nations of Europe, caused great stagnation in the literary world during the latter half of the 18th century. The historical works of Voltaire, Rousseau, and Madame de Sevigny had scarcely any other excellence than purity of style. But Lessing, Klopstock and Goethe, in Germany, showed that all was not dark, and from Konigsberg came the influence of Kant, which was felt in every branch of learning. Before the French Revolution there were signs of a change, and when this was succeeded by the wars of Napoleon, the tremendous national efforts which these called forth inflamed the people of Europe, and especially of Germany with patriotism. Schiller and his friends wrote war songs and war dramas. The old national ballads and traditions of Germany were food for the scholars. Goethe translated the Nibelungen Lied; and the research which this induced in the early language of Germany laid the foundation of philology. The Brothers Grimm studied the relation of the German language to other Teutonic tongues, and after them Schlegel, Humboldt, Bopp, Bunsen and Muller inquired into and defined its affinity with the other branches of the Indo-European family. Since that time philology has been considered, along with political economy, a branch of history, and has thrown a flood of light upon the origin of the nations of the ancient world. More was known to-day about the Greeks and Latins than they knew about themselves. We know the degree of civilization they had reached before they separated in Central Asia, and we can trace the development of their social life and their language in the different peninsulas to which they emigrated. Philology, which took its rise in Germany, soon spread to France, Italy and England. Within thirty years two series of French Chronicles appeared, one by Guizot and the other by Sismondi, the latter of which was the first exhaustive history of France ever published.

Guizot and Thierry were the most philosophic historians of France. Modern history is remarkable for the philosophic tracing of effect to cause which makes the past the index of the future and for delineating comprehensively the circumstances which mould the destinies of nations. Such will be found to be the characteristics of the works of Freeman, Ranke, Froude and Mahon. The lecturer concluded by describing the province of history, and pointing out the importance of its study to a high degree of culture.

The meeting then closed with the benediction.

WHY DO NOT STUDENTS CONTRIBUTE?

It is a singular fact that of the original matter contributed to the JOURNAL last year not the one-fifteenth part came from undergraduates. Why this should be so we cannot presume to say. Perhaps it is hard for a student to lay aside his books and worry himself for an hour to furnish half a column to the College paper, but surely there is nothing from which he would derive so much benefit. The majority of those who attend the classes in Arts are preparing themselves for the practice of a learned profession. But though willing to spend four years in the accomplishment of this purpose, yet they neglect the very means lying at hand which are most profitable and most advantageous in this pursuit. A lawyer or a preacher especially should possess habits of correctness, and "writing," we are told, "maketh an exact man." Reading, it is true, makes a full man, but nothing will make a man's reading so full, thorough, and complete as writing. Above all this the facility of expression, choice of language, and elegance of style, which, if not indispensable, are of the highest importance in the two professions we have specified, habits of composition alone can give. But our thoughts are a part of us that deserve cultivation for their own sake. A man would find himself rapidly improving in originality if, every time he were struck with an idea, he would stick a pin in it.

"Knowledge dwells in heads
Replete with thoughts of other men;
wisdom
In minds attentive to their own." —Com.

REGISTRATION.

The following are the names of the gentlemen who have registered themselves in Queen's College this session:—J. R. O'Reilly, Jos. Anderson, John R. Pollock, Wm. Meikle, A. B. McCallum, H. C. Fowler, J. Summer-ville, Daniel McTavish, John Hume, R. G. Feek, L. W. Thorn, Chas. A. B. Fry, Jos. Smith, W. G. McCuaig, J. Taft, McLean, J. Hutcheson, Henry Shibley, H. M. Mowat, Alex. McTavish, Smith, Dougall, McArthur, Linton.

CONCURSUS INIQUITATIS.

The dread tribunal which sits in darkness and condemns without appeal, has been constituted once more and freshmen who air their new dignity in a conspicuous manner, fall a ready prey to its stringent and unalterable decisions. Even Sophomores must carry themselves carefully and with all humility. Freshmen have been repeatedly warned that gorgeous attire, delicately tinted kid gloves, "perfumed canes", &c., also any expressed contempt of the aforesaid C. I., are grievous offences in the sight of this honorable and venerable institution. If the examples of condign punishment lately witnessed deter the susceptible youth from offing in future, the solemn injunctions of his lordship will not have been given in vain.

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Queen's College Journal.

KINGSTON, OCTOBER 20, 1877.

THE PRINCIPALSHIP.

How legitimate and seasonable was the birth of Queen's College, how it sprang out of the educational needs of a time when a narrow bigotry was dominant and correspondingly tyrannous, how it came into the world a child of Freedom and a protest against sectarian exclusiveness, how it struggled onward, scoffed at by some, croaked at by others, amid poverty, Disruption, and endless discouragements, battling for educational emancipation and beating down established prescription—all this was eloquently rehearsed last Spring in the inaugural address of Chancellor Cooke, who above all other men was qualified to recite this stirring chapter from the history of education in Upper Canada. Our Alma Mater is not the offspring of a miserable sectarianism. It was born of troublous times when Establishment fettered educational freedom and sought to compel the toiler after knowledge to embrace its creeds, subscribe to its standards, and surrender the better part of his manhood in barter for University privileges and distinctions. Ushered into existence with a mission to strike off these bonds and open wide the gates of knowledge, Queen's College has just reason to be proud of its early history; and if its teaching success has not been as great as that of other institutions monopolizing endowments which should have been fairly apportioned, it and worthy sister institutions, have achieved no insignificant results, and have done inestimable service in propagating and perpetuating among us sound University principles which shut the door on no student whatever the creed he may profess or whatever the articles he may subscribe to.

To even sketch the somewhat chequered history of Queen's College were a task quite

beyond our present limits and purpose. Creeping, toddling, walking apace, pressing forward, tossed suddenly to the ground by the withdrawal of the Regium Donum, bravely taking heart of grace and appealing to the public to lift it up, struggling to regain its feet, and once more upright and advancing onward undaunted—these varying incidents in its career are tolerably familiar to all these lines address. Happily it is just now in the last attitude, moving forward, though but slowly, yet gathering strength, let us hope, for a bound towards a larger measure of permanent prosperity. That its present position is so reassuring, and its future prospects so brightening, is due in no slight measure to the sturdy energy and business capacity of its late Principal, who in its dark days of prostration courageously set himself the arduous task of replacing the Government support by an endowment resting on a nobler foundation—the public generosity—and who succeeded so largely that in its Permanent Fund he leaves behind him a monument of executive ability and of resoluteness in the face of staring disaster that he and the friends of the University and of higher education in general may well be proud of. Principal Snodgrass did not and could not boast of extensive scholastic acquirements. It cannot be justly said that he greatly increased the reputation of the University as a seat of learning. He was wanting, too, in some of the peculiar qualities which are usually associated with the conception of a model University Head. But, fortunately for Queen's he possessed an ability and capacity which in a supreme juncture in its affairs were vastly more valuable than profound erudition or elegant scholarship. He steered the University ship safely through stormy weather when it must have foundered and gone down, had a more learned, but less courageous and cool-headed man been stationed at the helm. That she is now staunchly riding the wave is greatly due to Dr. Snodgrass' brave and skilful handling; and, deeply sensible of this, we would here give emphatic expression to the debt of gratitude our Alma Mater shall ever owe him, and to our regrets that after such doughty service he has seen fit to resign the command. He was an earnest and capable worker, who strove conscientiously to do his whole duty by the College, and if he leaves no very brilliant record behind him, his reputation will endure as a successful administrator of some of its most important affairs in a painfully trying crisis of its history.

As, however, Dr. Snodgrass seemed called to the special work which he did so strenuously and successfully, so it seems that in his successor the hour and the man have met. It is one of the fortunate phases of society that however admirably and completely one may fill the part he plays, however indispensable his services may appear, and though his removal may "eclipse the gayety of nations," Nature usually holds a reserve to take the vacated role—

Lord Howe was a gallant commander,
But there are others as gallant as he.

While Principal Snodgrass's resignation was a regretful loss to Queen's, if distinguished success in another, though somewhat cognate sphere may be taken as an index to like success in governing a University, we may congratulate ourselves on finding an immediate compensation for that loss in securing the services of the Rev. Mr. Grant, whose praises have been so sounded by the contemporary Press that their flatteries might turn the head of a less robust character than the new Principal. Regrets at severance of old ties are mingled with congratulations over what promises to be an auspicious formation of new associations. While the privation seems great, the reparation is all that could be desired, had we on the wishing-cap of Fortunatus.—

*Primo avulso, non deficit alter
Aureus, et simili frondescit virga metallo.*

Though a golden bough is removed from the stem, a like one takes its place, and may the sibylline assurance ever be the good fortune of Queen's to possess. We have every reason for indulging in the belief that Alma Mater will not be disadvantaged by the exchange, but that under Principal Grant's fresh and vigorous guidance she will at once enter upon an era of extended prosperity. He comes to us with the reputation of an accomplished man of letters, a persuasive orator, a theologian of true liberality and breadth, a big-brained, labor-loving man, ambitious to leave the world a little better than he found it, and with a thorough aptitude for the practical affairs which he will be called upon to direct. His friends claim for him a singular union of those qualities calculated to make him a useful executive, a potent moulder of liberal opinion, and a brilliant University Head, who will cause his College to be soon known and respected beyond the limits to which its reputation has yet penetrated. There seems to be no reason to doubt that his abounding enthusiasm, his swaying influence over young men and on the public mind, his authority in the Church, his literary endowments and his popularity with all classes and creeds arising from his freedom from all defilement of intolerance, will be of eminent service to the University, which he has by acclamation been called to preside over. He has put his hand to no trifling task, but if there be a man among us whom popular opinion marks out as signally capable of building up the University, raising its scholastic reputation and filling its scanty Treasury with the booty an eloquent and persuasive tongue can carry off, that man has been chosen to fill the Principal's chair in Queen's University and College.

ART GRADUATES IN MEDICINE.—Two of those upon whom was conferred the degree of B.A. last session have entered the Medical School here for the purpose of pursuing their studies in that profession. Both are said to stand high in the opinion of the professors, one of them at least *six feet*!

MY LITTLE LOVE.

My love is still a tender flower,
Whose beauties are but half displayed,
Maturer charms oft lack the power,
Of those that grace my little maid.

For, ah, those laughing sweet blue eyes,
Whose glances dart on every side ;
Can quicken more a lover's sighs,
Than stately mien or haughty pride.

Not Eastern wealth, nor hoards of gold,
Nor all the boast of lineage high,
Could aught enhance the love untold,
That sparkles in my Carrie's eye.

Whatever land may be my home,
What seas my maid and me may part,
Her lovely form, and hers alone,
Shall reign forever in my heart.

Kingston.

R. W. S.

NOTICE.—Students and graduates are earnestly requested to furnish contributions of literary articles, seasonable communications, verse and items of news.

PERSONALS.

Mr. HENRY DYCKMAN, B.A. '77, has gone to Princeton to study the law and the profits.

Mr. ALEX. MCKENZIE, B.A. '77, is a wielder of the birch rod in the Cornwall High School.

Mr. MINOR M. ELMORE has been obliged to return to his home in New Orleans, U.S. Thus Minor becomes minus.

Mr. W. B. KENNEDY has taken up his abode in the hospital where he will remain as house surgeon for the winter.

Mr. JAMES MACARTHUR, B.A. '75, and Mr. Dennis Lynch are appointed Demonstrators of Anatomy in the School of Medicine.

Mr. P. C. MCNEE, B.A. '73, passed his final law examination creditably in August last, and is now practicing his profession.

Mr. JOHN STRANGE, B. A. of '77, has become a limb of the law. He has entered the office of Messrs. Macdonnell & Mudie of this city.

Mr. LINDSAY MILLAR, M.D. '77, is practicing medicine in Harrowsmith and doing well. 'Twas ever thus with M.D.'s from Queen's.

Mr. JAMES CUMBERLAND, B.A. '77, has been engaged all summer in the delightful task of teaching the young idea of Mill Point how to shoot.

Mr. DANIEL PHELAN, M. D. '77, has returned to town to take up his residence, and to practice his profession permanently amongst us.

Mr. J. R. LAVELL, B.A. '77, is another who has fallen away from grace and entered the law society. B. M. Britton, Esq., is to be his legal sponsor.

Mr. JOSEPH WHITE, B. A. '77, has been acting the gentleman at large all summer, but announces his intention of enrolling himself among the noble army of theologians in Queen's this session.

At the Law examinations held in Toronto in August last, Messrs. R. Shaw, B. A., and D. B. McTavish, M. A., passed as Attorneys very creditably. Mr. McTavish also passed first in the list of barristers.

Mr. IRVING and Mr. L. W. SHANNON, both B.A. '77, have decided to follow in the footsteps of Æsculapius in the Royal College of Surgeons here.

Mr. JOHN HERALD, B.A. '75, is advertised to give a lecture in Dundas upon the English language. That's the language J. H. and the rest of us know most about.

Rev. ALEX. B. NICHOLSON, B.A., was inducted into the pastoral charge of Lansdowne a week or two since. Mr. Nicholson was dux of the graduating class of 1867.

Mr. JOHN McLAREN, B.A. '76, headed the list at the first intermediate examination at Osgoode Hall in May last. He, however, was a tie with a Toronto University man.

WE ARE sorry to learn that Mr. Taggart, who lately entered the School of Medicine here, is prostrated with inflammation of the brain, and is lying in the general hospital.

Mr. DAVID DOWSLEY, M.D. '75, is attending Grey's Hospital, London, England, for the purpose of enlarging his knowledge of the ills that human flesh is heir to, and their cures.

Mr. J. N. CHAMBERS, who was with us two sessions, has been compelled to leave on account of failing health. He has taken to agriculture, and we trust as a "bold peasant" he will soon regain his former vigour and be able to come back and complete his curriculum. We expect to hear from him soon on, "What I know about farming."

Mr. ALEX. MCGILLIVRAY, to whom this Journal owed everything last session, was inducted lately into the charge of the congregation of St. Andrew's Church, Williamstown, Glengarry County. The *British American Presbyterian* speaks of Mr. MacGillivray as a promising young preacher, and we can speak of him as one who will fulfil his promises.

COLLEGE NOTES.

METAPHYSICAL CANT.—The suffering metaphysicians are praying fervently, that before another examination they may be able to follow Dr. Johnson's advice and deliver their minds of Kant.

THE RULING PASSION.—There is a certain gentleman in the Sophomore class who persists, notwithstanding all remonstrances, in conjugating two Latin verbs thus : Malo, molui, molly ; nolo, nolui, nelly.

FINE BOARD.—A Scotch undergraduate, at present residing on ——— Street, complains that his morning dish of porridge consists principally of sawdust. And this is what they advertise as *fine board* !

CANADA'S OWN ORATOR AMONG THE MEDS. Mr. Charles Counter visited the School of Medicine the other day and gave the young Æsculapians a short address of welcome, congratulating them on their increased numbers, giving them some advice on political matters, and hoping that when they attended his lecture on Woman's Rights they would leave their apples and water melons at home. The orator's remarks called forth much applause from the students.

THE VENERABLE PILE.—Could no more beautiful design be suggested for the summer residence of the Muses than the towers at present standing on the right hand side of the quadrangle ?

THE CADAVER.—A single interview with the first sub. laid on the table was sufficient to deter one freshman from following the pursuit of medicine, and he is now attacking Smith's Common Law in an office in the city.

MEDICAL SUPPER.—The medicals have resolved that the annual commencement supper shall be on strictly temperance principles. They have determined to invite all the members of the profession in Kingston and the press.

THE READING ROOM.—Why does not some public spirited committee man take the Reading Room in hand and make it a little less cheerless, and more comfortable than it is at present ? A few pictures around the walls, a little brightening up, and a little attention to arrangement would greatly improve that part of the building.

HUMORISMS ON HIGH THEMES.—There is a young man in the College who, no doubt, considers himself highly humorous when he stops you regardless of time or place to ask what was the state of the institution after the departure of Dr. Snodgrass, and on your confessing ignorance informs you that it was un-president-ed ! But, young man, it strikes us that's an un-principal-ed joke.

LOCAL NEWS.—Most persons, students included, go through the world with eyes closed. They are like the gods of the heathen. They have eyes but they see not, ears have they but they hear not. Reader, if you think that these remarks do not apply to you you are at liberty to prove it by sending us items of local news. We may suggest, also, that if any one has a grievance, this is the place to ventilate it.

STUDENT LITIGATION.—During the past summer there appeared in one of the local papers a paragraph that a certain medical student had invited the professors to an excursion on the river. This gentleman attributed the authorship of the paragraph to a classmate whom for the present we shall call Smith, and immediately consulted a lawyer in the city who sent Smith a letter, threatening him with all the terrors of the law of libel unless he retracted what he had said. The libeller had not sufficient respect for the law to comply with this request, but defied the lawyer and the plaintiff to do their worst. The latter now finds life a burden since he is accosted at every street corner with "How's the lawsuit, George ?"

BASE BALL.—On Saturday last the Arts and Medical Students had an encounter at base ball on the Cricket field. The nines it is quite needless to say were wholly amateur. Very ! The Arts score was as follows :—0, 1, 3, 1, 0, for the first five innings, and the Medicals 0, 3, 1, 0, 0, but in the sixth innings

the Esculapians went in and made twelve before it grew dark. Both sides claim the victory.

UNIVERSITY DAY.—It is to be presumed that the athletic sports, which have for the last three years contributed the chief part of the celebration of University Day, have died a natural death. As it is no longer necessary for students to attend before the 16th, of course they will not do it, and the day is left to look after itself. Prof. Ferguson's lecture had not as large an audience on Tuesday evening as the subject and occasion deserved.

FOOTBALL.—It is to be hoped that the football club will play the Association rules this year instead of the mongrel game that was in vogue last session. The Association rules are those which we played three years ago when our team had something of a reputation, and they are now superseding the Rugby Union throughout Canada. They are the only true rules of football, and deserve cultivation from the fact that they allow no handling, tripping or hacking. See rules elsewhere.

FRESHMEN.—Twenty-seven new students in Arts, and about the same number in Medicine! This, if anything, should *freshen* up the musty old halls. The stature of the intrants makes them Sauls among their brethren. Horace Greeley could not have had them in view when he said "Young man go west and grow up with the country." Such a proceeding on their part would give rise to a new race of Anaks. From what we have heard of their performances we would conclude that their intellectual is on a par with their physical vigour.

ABSENT.—The Sophomore Class has sustained a loss in the non-return of Mr. John McLay, an earnest and promising student, who was obliged to return home in the early part of last session, on account of ill-health, and whose health has not yet improved sufficiently to justify him returning to study. Though Mr. McLay was here but a short time, still he won the friendship and esteem of all who knew him, and we regret exceedingly to learn that he will not take his place this session. However, we hope that his health may be speedily restored, and that he may be able to resume his studies after a temporary absence.

ATTENDANCE AT QUEEN'S UNIVERSITY.—Last year there were in attendance at this University 143 students disposed as follows: Arts, 74; Medicine, 60; Theology, 11. This year the numbers are increased as follows, taking the number of the Theologians the same as last year:—Total 174—Arts, 87; Medicine, 76; Theology, 11. These figures show a rate of progress which is very encouraging. The prosperity of Queen's, as it owes its existence to no adventitious circumstances, bears no appearance of being delusive or insubstantial. Our graduates in Arts have been successful not only in public life, but in the professional examinations in

which it has been their lot to come in competition with men from other Universities. The success of our Medical students at the Council examinations has been so remarkable as to call forth the eulogies of eminent men in that body who are unconnected with Queen's. And it is to be remembered that while other academic institutions were spending their money in advertising in which it was sure to bring them a hundred-fold return, there was nothing but sheer merit to uphold the reputation of Queen's. Hiding our light under a bushel is a very nice thing to read about, but as a business speculation it is a failure. We hope to see the new administration initiate a little more the children of this world who are wise in their generation, and trust less in Providence.

COLLEGE WORLD.

YALE.—There have been two hundred and eighty-seven applicants for admission to the Freshman class, two hundred and nine for the Academical Department, and seventy-eight for the Scientific School.

HARVARD.—The authorities of Harvard made attendance in the senior class optional during the past two years, and the consequence was that a large majority of the members of that class sloped lectures.—Harvard is to row Columbia on the 26th of June next, at Springfield, Mass.

McGILL.—McGill, like ourselves, has very large freshman classes in all the faculties. Perhaps this is due to the return of prosperous times.—The class tickets in the School of Medicine, McGill, now cost \$20 each, and hospital attendance the same. The effects will be felt in students' purses.

DARTMOUTH.—The Sophomore class has decided to allow the Freshmen to carry canes and to wear high hats. Considering the savage energy with which Dartmouth beaver rushes have heretofore been conducted, this reform would lead us to suppose that the refining influences of civilization had been making fast strikes in the wilds of Hanover during the past summer.

TORONTO UNIVERSITY.—The affairs of the Provincial University are, as far as outsiders are concerned, involved in Cimmerian darkness, arising from the fact that there is not enough spirit about it to support a College paper. We hope soon to see that want remedied. We learn, however, from private sources, that the three Schools of Medicine in Toronto have 160 fresh men this session.

ALMA.—Alma College, St. Thomas, is now on the list of chartered institutions of learning in Canada. A large number of excellent plans for the building have been submitted in competition for premiums offered, "any one out of a dozen, which," says the *St. Thomas Journal*, "would be a source of pride to the promoters of the college, and an architectural ornament to the town selected for its site."

AMHERST.—The College paper gives the following interesting statistics of the graduating class, "Amherst will this year graduate seventy five men. Of this number 42 are Republicans, 7 Democrats, and 22 Independents; 49 believe in total abstinence, 34 dance, 34 smoke, 10 chew, 56 play cards, 13 are devoted to political economy, 11 to philosophy, and one to the study of human nature; 7 are engaged, 4 'wont tell,' while the remainder are still untrammelled."

ALMA MATER SOCIETY.

This society held the first meeting of the session on Saturday evening; the Vice-President occupied the Chair. After various items of business had been disposed of it was decided that the subject of debate at the next meeting shall be "Whether Poetry or Oratory has contributed more to civilization." The younger members of the Society should not neglect the opportunity thus afforded for cultivating confidence and fluency in the art of public speaking, without which a man is at a great loss in any department of public life.

ELOCUTION ASSOCIATION.

The first meeting of the above named Association was held on Friday evening the 19th instant, in the Classical Class Room.

The President, Professor Mackerras occupied the chair. He set forth the object which the Association had in view in his remarks to those present who might wish to become members. He also reminded the members of the importance of their being punctual and regular in their attendance. The Committee for the appointing of readers having been appointed, the business of the evening was finished.

FOOT BALL CLUB.

The annual meeting of the Foot Ball Club for organization and election of officers was held in the Club Rooms last Tuesday morning. The retiring Secretary-Treasurer, Mr. Creegan, presented an interesting report of the working and progress of the Club during the past session. He was obliged to announce a small deficit, but this was not formidable to so able a financier. The office of Honorary President of the Club was then established, and John Ball Dow, Esq., B. A., Toronto, one of the founders of the Club, and one who many will recollect as a most distinguished player, was unanimously elected first President. Officers were then elected for the current session: Captain, James A. Grant; Secretary-Treasurer, W. W. Daly. The Club meets for practice every lawful afternoon at three o'clock, on the College grounds. No one should lose the opportunity of devoting a few minutes daily to such physical exercise.

The following are the rules of the Dominion Foot Ball Association as adopted by the Queen's College Club, and it is hoped all members of the Club will give them a careful perusal:—

I.

The limits of the ground shall be: maximum length, 200 yards; minimum length, 100 yards; maximum breadth, 100 yards; minimum breadth, 50 yards. The length and breadth shall be marked off with flags, and the goals shall be upright posts, 8 yards apart, with a tape or bar across them, 8 feet from the ground.

II.

The winners of the toss shall have the option of kick-off, or choice of goals. The game shall be commenced by a place kick from the centre of the ground; the other side shall not approach within ten yards of the ball until it is kicked off; nor shall any player on either side pass the centre of the ground in the direction of his opponent's goal until the ball is kicked off.

III.

Ends shall only be changed at half time. After a goal is won the losing side shall kick off, but after the change of ends at half time the ball shall be kicked off by the opposite side from that which originally did so, and always as provided in Law II.

IV.

A goal shall be won when the ball passes between the goal posts under the tape or bar, not being thrown, knocked on, nor carried. The ball hitting the goal or boundary posts, or goal bar or posts, and rebounding into play, is considered in play.

V.

When the ball is in touch, a player of the opposite side to that which has kicked it out shall throw it from the point on the boundary line where it left the ground, in a direction with right angles with the boundary line, at least six yards, and it shall not be in play until it has touched the ground, and the player throwing it in shall not play it until it has been played by another player.

VI.

When a player kicks the ball, and one of the same side who at the same moment of kicking is nearer to the opponents' goal line, is out of play, and may not touch the ball himself, nor in any way whatever prevent any other player from doing so until the ball has been played, unless there are at least three of his opponents nearer their own goal line; but no player is out of play when the ball is kicked from the goal line.

VII.

When the ball is kicked behind the goal line by one of the opposite side, it shall be kicked off by one of the players behind whose goal line it went, within six yards of the nearest goal post, but if kicked behind by any one of the side whose goal line it is, a player of the opposite side shall kick it from within one yard of the nearest corner flag post. In either case no other player shall be allowed within six yards of the ball until it is kicked off.

VIII.

No player shall carry, or knock on, the ball, and handling the ball under any pretence whatever, shall be prohibited, except in the case of the goal keeper, who shall be allowed to use his hands in defence of his goal, either by knocking on, or throwing, but shall not carry the ball. The goal keeper may be changed during the game, but not more than one player shall act as goal keeper at the same time, and no second player shall step in and act during any period which the regular goal keeper may have vacated his position.

IX.

Neither tripping, nor hacking shall be allowed, and no player shall use his hands to hold or push his adversary, nor charge him from behind.

X.

No player shall wear any nails excepting such as have their heads driven in flush with the leather, nor iron plates, nor gutta percha on the soles or heels of his boots.

XI.

In the event of any infringement of Rules vi, viii, or ix, a free kick shall be forfeited to the opposite side from the spot where the infringement took place.

XII.

In no case shall a goal be scored from any free kick, nor shall the ball be again played by the kicker until it has been played by another player. The kick off, and corner flag kick shall be free kicks within the meaning of this rule.

XIII.

That in the event of any supposed infringement of Rules vi, viii, ix or x, the ball be in play until the decision of the umpire, on his being appealed to, shall have been given.

DEFINITION OF TERMS.

A *place kick* is a kick at the ball while it is on the ground, in any position in which the kicker may choose to place it.

Hacking is kicking an adversary intentionally.

Tripping is throwing an adversary by the use of the legs.

Knocking on is when a player strikes or propels the ball with his hands or arms.

Holding includes the obstruction of a player by the hand or any part of the arm below the elbow.

Touch is that part of the field on either side of the ground which is beyond the line of flags.

A *free kick* is a kick at the ball in any way the kicker pleases, when it is lying on the ground, none of the kicker's opponents being allowed within six yards of the ball, but in no case can a player be forced to stand behind his own goal line.

Handling is understood to be playing the ball with the hand or arm.

Students, you should patronize those who patronize you.

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Eastern Fruit, by Nasby, 30c., for 15c.

The Golden Butterfly, \$1. for 50c.

The Two Destinies, by Collins, \$1. for 50c.

Patricia Kemball, by Mrs. Lynn Lynton, \$1. 50c.

Sidonie, a novel, \$1. for 50c.

My little Love, by Marion Harland, \$1. 50c.

Mad-Cap Violet, by Black, \$1.25, for 63c.

A Mad World, by Chambers, \$1. for 50c.

BELLA'S GOLDEN LOCKS.

The golden hair that Bella wears is hers,
Who would have thought it?
She swears 'tis hers, and true she swears,
For I know where she bought it. — [SELECTED.]

EXSCRIPTA.

It was a Vassar girl, who, when a sailor of forty years' voyaging had been pointed out to her as an "old salt," subsequently alluded to him as "an ancient chloride of sodium."

Prof.—"Mr. S., tell me what you know of Shakespeare's heroines." Soph. (after much hesitation).—"Well, I think they were nearly all women."

A very precise person, remarking upon Shakespeare's line, "The good men do is oft interred with their bones," carefully observed that this interment can generally take place without crowding the bones.

A sophomore cut his Latin :
Yes, cut it squarely ; but
That sophomore was not absent,
From the pony it was cut.

One half of the fools in the world think they can beat a doctor in curing the sick, two thirds are confident they can beat a minister preaching a sermon, and all are certain that they know better than an editor how to manage a paper.

The class of '77 at a large school near New York chose for its motto the Greek *ithi ton daimona*,—"Rely on your genius ; but when some friend suggested that the interpretation of "Go to the devil" might be put upon it, the motto was rejected.

From the following paragraph it would appear that they intend to raise tall students out in Wisconsin. An exchange paper says : "Its Board of Education has resolved to erect a building large enough to accommodate five hundred students three stories high." Big building that !

The Vassar Miscellany gives one to understand that students at several colleges have written to Vassar girls, with whose names in the catalogue they were pleased, and have asked to enter into correspondence. If this statement is not an amusing invention, we can but bemoan that from any of our Colleges should come such evidence of stupidity and impertinence.

One of the oldest living graduates of Dartmouth College died last week in a New Hampshire poorhouse. He was one of the first scholars of his class, and as a mathematician stood at its head.—*N. Y. Times*.

High-stand men take warning ! Will you take a scholarship in mathematics, and die in a poorhouse. Some of our readers, however, show a wholesome dread of the end of that oldest "living graduate" who is dead, and avoid scholarships and such vanities as certain to bring ultimate misfortune.

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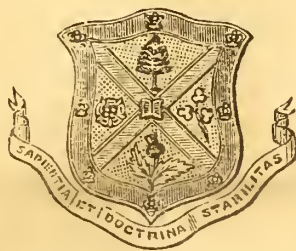
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Queen's College Journal

KINGSTON, CANADA.



VOL. V.

NOVEMBER, 3, 1877.

No. 2.

The Registrar has called a meeting of the University Council to be held in the Senate Chamber on Monday, the 19th instant, at 4 o'clock p.m., to arrange for the installation of Principal Grant. It is to be hoped that the attendance will be as large as the great importance and interest of the meeting deserve.

LORD DUFFERIN'S consulate—if it may be so termed—has been characterized by so enthusiastic an admiration of things Canadian and so abounding a hope in the glory of our destiny that, though shortly to return to Britain, he is likely long to entertain a deep interest in the welfare of the Dominion. For nothing has he shown a greater or more intelligent concern than the cause of Canadian higher education, with which his generous gifts of medals will cause his name to be permanently and affectionately associated. Two things, however, we venture to suggest, yet remain to round off the relations of his lordship with the educational affairs of Canada; the one, the bestowal upon him of a doctor's degree by some one of our Universities to mark our appreciation of the cultivated man of letters, and to still bind him to us by an academic link; the other, the foundation by His Excellency of a Dufferin medal for competition in the University which bears the name of the Lady whose able, enlightened and accomplished Viceroy his Lordship has during the past five years proved himself to be.

EVERY writer who has made a strike with a book; every politician out of office and anxious to get back; every parson ambitious to be a bishop; every professor looking for promotion; every one who can write tolerably well and is desirous of keeping before the public is a more or less frequent contributor to the high-toned English magazines, magazine-writing being in immense favour just now with the intellectual classes. Whether Mr. Gladstone comes within any of the above categories or not, his fecundity as a magazineist is something astounding, and he may be fitly ranked as the champion contributor of the generation. Nothing comes amiss to him, from Homeric Studies to Vati-

canism and "Colour Blindness," the latter being the subject of his last article in the *Nineteenth Century*. His industry must be prodigious for he seems to be speech-making, tree-felling and article-writing all at once. His many-sidedness is suggestive of the activity and versatility of his predecessor in the leadership of the Reform Party who was politician, pamphleteer, poet, biographer, dramatist, historian, and turned out his work so coolly that Sydney Smith wrote of him:—

"I believe Lord John Russell would undertake to perform the operation for the stone—build St. Peter's—or assume (with or without ten minutes' notice) the command of the Channel Fleet; and no one would discover by his manner that the patient had died—the Church tumbled down—and the Channel fleet had been knocked to atoms."

A "LITERARY CONVENTION" was assembled last week at Ottawa to take into consideration what means would best contribute to the extension of education and to the development of Canadian Literature. The representatives in attendance were chiefly drawn from the French Province, which, by the way, has a native literature of which it may well be proud. Judging by the resolutions adopted, Canadian literature is not likely to receive any decided impulse from the deliberations of the Convention; nor could it by any such means be fostered and developed, not lending itself to treatment of that sort, but growing spontaneously and independently of plan or national convention. Barring some creditable essays in the domain of poetry, English-speaking Canada has achieved next to nothing in the field of literature, the people of the Dominion being too busy in taming the soil and struggling in the battle of life to afford leisure for the cultivation of the muses. But if this Convention be not likely to stimulate the pursuit of literature, it will be entitled to thanks if it succeed in inducing the Federal and Quebec Governments to cause copies to be made of historical documents deposited in the archives of London, Paris and other cities, and to congregate the archives relating to the history of Canada in accessible depots for convenience of reference by the student. Whatever be the cause, it is not

creditable to us that the principal historian of the early days of Canada should be a New Englander—Mr. Parkman—and every reasonable assistance should be afforded the student of the history of the country to remove the reproach.

It has been said of Charles Dickens that throughout the whole of his novels there was no indication of his ever having read any but one book—*Tom Jones*. The reader of the speeches of Canadian public men would be forced to the conclusion that they had never read a book at all, for there is throughout the annual miles of printed rhetoric, a conspicuous, if not complete absence of literary reference and embellishment. The inevitable exception to the rule is furnished by the speeches of the Leader of the Opposition, who frequently shows that he has been no heedless student of literature, and that his memory is well stored with the apt anecdote and the apt quotation. His speech at the Montreal Hallowe'en concert was a very entertaining performance, and betrayed the well-read lover of literature. A little more literary grace in Parliament, and considerably less acrimony, would do no harm to politics or the public taste. But the age is intensely practical, and is inclined to cough down the assumption of literary airs. In former times a speech of any pretensions in the English Commons was incomplete without its classical quotation, and so much attention was paid to Latin quantity that the proceedings of the House have been actually stopped until a bet was decided as to a point of pronunciation in dispute between Sir Robert Walpole and Pulteney, the Leader of the Opposition. Quoting the classics has of late fallen into desuetude. Tennyson it is said, supplanting Virgil and Horace; and Tennyson will by and by be totally superseded by the Blue Book, and the Statistics of the Registrar General. A Canadian M.P., who indulged in a classical bent at Ottawa, would be looked on as an immensely ornamental being, but of small account among the practical statesmen of this advanced age, and if he "dropped into poetry" like Mr. Wegg, he would be regarded equally as far from a "safe" man.

DARWINISM IN THE KITCHEN.

I was taking off my bonnet
One afternoon at three,
When a hinseck jump'd upon it,
As proved to be a flea.

Then I take it to the grate,
Between the bars to stick it;
But I hadn't long to wait
Ere it changed into a cricket.

Says I, "Surely my senses
Is a-gettin' in a fog!"
So to drown'd it I commence,
When it halts to a frog.

Here my heart began to thump,
And no wonder I felt flunk;
For the frog with one big jump,
Leap'd himself into a monkey.

Then I open'd wide my eyes,
His features for to scan,
And observed with great surprise,
That that monkey was a man.

But he vanish'd from my sight,
And I sunk upon the floor;
Just as misms, with a light,
Come inside the kitchen door.

Then, beginning to abuse me,
She says, "Sarah, you've been drinkin'!"
I says, "No, mum, you'll excuse me,
But I've merely been a thinkin'."

"But, as sure as I'm a cinder,
That party, what you see
A-gettin' out o' winder,
Have developed from a flea!"

STOICISM AND ROMAN LAW.

The study of the development of Roman law must ever be interesting, not only to the scholar and the jurist, but also to every one whose reading has acquainted him with the influence exercised by that juridical system over the laws of modern states. We are not altogether in accord with those orthodox believers who assign to everything a special providence, who, for example, point out the military supremacy of Rome, and the superiority of Greek letters at the time of Christ's coming, as evidence of a special providential arrangement for the speedy spread of christianity throughout the world. But if it were necessary to produce an instance in which that hypothesis appeared reasonable, we would fix upon the wonderful combination of circumstances which led to the formation of a universal law as the most forcible. Of the influences which affected this product of Roman enlightenment one of the most potent was Roman cosmopolitanism. In the early days of the nation's history, the *jus civilis* model, as it was, by the customs, manner, social and religious observances of the people, was unfitted to be applied to any others than the Romans themselves. But as Rome's victorious eagles advanced in every direction and nation after nation was subjected to her sway, as one by one these nations received the gift of citizenship, the praetor found it necessary to depart from the narrow code by which his countrymen were governed, and to impart into his decisions precepts drawn from the laws of the conquered people. The knowledge of different systems of laws, which the praetor acquired in his administration, led to a comparison of their fundamental principles and to a generalization of the *jus gentium* into a system of a deeper and more comprehensive character than the civil law. This was contained in the edicts, and was the equitable complement of the civil law. But though the law was thus established on a wider basis, it could never have become a complete system unless a philosophic idea had been supplied by means of which the incongruous mass of opposing elements might be sifted, and order adduced from chaos. This was supplied by the Stoics. The ever increasing territory of Rome was continually drawing within the

empire a host of restive forces, which required a strong central authority to hold them together. The tyranny which was required and found was not one depending upon the mere caprice of a tyrant. Even a purely military despotism would have been insufficient for the occasion. The requisite force was found in the administration of the law of nations. In the time of the Caesars we find accordingly that the whole power of legislation, all the prerogatives of the Senate and the comitia had passed into the hands of the emperor. At first indeed this was done under the color of republican principles, and the emperor professed to wield his authority only as the representative of his people, the shepherd of his flock, "Pater atque princeps," as Horace affectionately addresses Augustus; but, soon, even the name of liberty disappeared, and the once proud boast "I am a Roman citizen" became a meaningless phrase and a vague tradition. The reverence for individual freedom, which had once subverted a dynasty, was crushed under the iron heel of Caesar, and at the same time the only haven to which the despairing spirit of the people might have fled for refuge was being demolished. Free intercourse with people of every country familiarised the Roman with new forms of religious belief, and free thought on such matters became prevalent. They soon lost faith in the gods of their ancestors, and ridiculed the obsolete grandeur of their ceremonial observances. Faith gave way to skepticism, and the gloomy despair, which always accompanies doubt, took possession of the minds of the people. Such a state of feelings well suited the adoption of Stoical philosophy. The Stoic seeing no hopeful signs in the world without, where millions groaned beneath the oppression of a brutal tyrant, retired, so to speak, within himself. Contemplating the character of his own mind he found there a kingdom which no tyrant could usurp. He found there reason which he recognised as of divine origin when he found it to correspond with the reason which governed the Universe. Here was the ground on which he stood in common not only with all mankind, but also with the Gods, as revealed in their handiwork, the visible creation. Reason seemed clothed with Divine authority, and to impose a duty upon its possessor to live in accordance with its nature. The stoic was compelled by such doctrines to be cosmopolitan, and to attach the highest importance to individual rights. Reason declared that, as all civic institutions, priesthoods, magistracies, &c., were established only for the preservation of order, and the protection of the life and liberty of citizens; the freedom of the latter should not be sacrificed any more than was absolutely necessary for the accomplishment of these objects. Again, when the stoic found that he shared the highest and noblest form of his being with all mankind irrespective of the accidental differences of color, race, or dialect, he discovered the source of universal sympathies which were variously expressed by different philosophers. "The wise man" said Marcus Aurelius, the imperial philosopher, "is a citizen of the City of Zeus, which is composed of Gods and men," and Cato says that the states of the world are wards in the great City of the Universe. The cosmopolitanism of Stoicism suited the spirit of the age and led to its rapid adoption throughout the Roman Empire. We have already seen to what a stage the law had arrived on the formation of the *jus gentium*. It was far more comprehensive than the old *jus civile*, but still it was only a generalisation; and a generalisation is not a system. A rational basis was required to give to the legal structure symmetry and completeness. Such a basis was found in the Stoical doctrine of the inviol-

ability of individual rights. This was the leaven which leavened the whole mass; this was the philosophic conception which educed order from chaos, and imparted to Roman law the durability of the mind itself. No longer could the patrician seize upon the property of his humbler neighbours, nor the clansman murder the member of a hostile clan with impunity. Impartial justice was set up as the only arbiter in matters of law, and absolute right as the only proper subject of judicial consideration. It is true that the ancient philosophers did not derive their sound principles from the consideration that man is a moral being, and that freedom is essential to the development of his spiritual nature; but upon that high ground modern ethics sanctions and approves them, and modern states use them as the foundation of jurisprudence. We cannot conclude this slight sketch better than by quoting the eloquent words of a distinguished living commentator on the English Common Law:—"The doctrines enunciated by Roman Jurists—modified conformably to the requirements of more polished manners and more elevated views—are still blended and incorporated with our law; from this land they have spread to transatlantic regions, and the deference yielded to them throughout regions thus civilized and vast testifies to the wisdom whence they sprung. True these principles are sometimes artificially expounded—practically misapplied—or lost in technicalities. But in the abstract they are sound—will readily adapt themselves to advancing knowledge—and aid every onward step in that great career of improvement which man has yet to make. In this sense, we may safely predict that they will be ETERNAL."

THE FUTURE.

The future is always replete with pleasant anticipations to a Freshman. A College course lies before him like a beautiful and winding lane, with Nature's beauties and wonders on either side, but which he scarcely pauses to admire, so eager is he to reach an opening which he imagines to be still more beautiful. The pleasant meetings and genial friendships he almost neglects, as he pushes forward to what he believes to be the realization of high expectations. The happiness accruing from present actions he believes to be inconsiderate compared with what it will be in the future.

But by degrees as he advances these arrogant expectations are gradually blighted. He becomes a grave and reverend senior; the beautiful opening to which he has been for so long looking has been reached, but the bright anticipated flowers have faded. The high expectations, the former vanity, pride and love of self-gratification, which he entertained as a Freshman, have vanished, and he recalls the past and regrets his former egotism.

OLD AGE.—The greatest trial of old age is not to grow old, but to outlive others; not to feel our strength decaying or our infirmities increasing, but to perceive solitude and indifference gradually encircling our minds and hearts; it is not even to lose the companions of his youth and pleasure, but to see the witness of our grave years vanish from the scene, and to become almost strangers to those most youthful friends who, not having shared our struggles, can never distinctly realize our efforts or fully appreciate our views.—Augustin Cochon, by Count de Fouloux.

To endeavor all one's days to fortify our minds with learning and philosophy, is to spend so much in armour that one has nothing left to defend.—Shenstone.

MEDICAL SUPPER.

On Friday, the 26th of October, the supper annually given by the Freshmen of the Royal College of Physicians and Surgeons, took place in the Anglo American Hotel. The affair was conducted on strictly temperance principles, a creditable example. Mr. W. B. Kennedy occupied the chair, while around him were Professors Lavell, Sullivan, N. F. Dupuis, T. R. Dupuis, Fenwick and Oliver, Dr. Phelan, Mr. James Shannon of the *News*, Mr. E. J. B. Pense of the *British Whig*, and Mr. R. W. Shannon of the *Queen's College Journal*. Mr. Clinton occupied the Vice chair. The Bill of Fare was a credit to the imagination of the caterer. It contained everything in season and out of season that it could enter into the heart of man to desire, and more; much that the heart of him might desire but his lips could not pronounce; much that Mr. O'Brien must have imported from the North Pole regardless of expense; and much, very much that we were "just out of." Still we must give Martin his due, and we will say that the substantial dishes which did appear on the table constituted a feast that might satisfy the taste of any epicure. When grace was said the assembled guests fell to work with a zest that showed a hearty appreciation of the viands; the freshmen especially displaying a zeal in the good cause that would have shamed a company of ploughmen. When this interesting part of the evening's entertainment was disposed of, the Chairman proposed the usual toasts, which were drunk and responded to enthusiastically. The able speeches of the Professors gave interesting information concerning the history of the Medical School, its difficulties and triumphs; the effects of the establishment of a Council; the comparative merits of the Canadian, American, and British Medical systems; and other important questions. The Students' speeches, consisting of replies of classes &c., were capital, some of them being highly humorous. A young man named — made a great deal of noise during the evening, interrupting every speaker at least twice, in the most free and easy manner. He also made a speech in which passages from Homer, Galen, Isocrates, Virgil and other familiar authors, in praise of Medical Students, abounded. We have no doubt that this young gentleman will some day attain to an eminence worthy of the great name he bears. Messrs. Lavell, Patterson, Coyle, and Leonard contributed some first rate songs, which were well received, and the only thing wanting to make the enjoyment of the evening complete, was a few rousing College choruses. We must not omit to pay our tribute of praise to Messrs. Lewis, Henderson and Evans for the chivalrous manner in which they did their duty for the ladies, God bless them! When the toast was proposed the "fascinating" young gentleman first named was called upon, and showed himself surprisingly eloquent while discoursing upon his favorite theme, and displayed a knowledge of the subject, and an appreciation of its fine points which could only have been acquired by long and devoted study. He quoted half of Scott and the whole of Moore, and made the lateness of the hour an excuse for not giving more. He was followed by Mr. W. Henderson, whose native bashfulness got the better of him on this occasion, and he was only able to express in accents of the deepest emotion the extreme pleasure it gave him to be the instrument by which honour was conveyed to these dear

creatures without whom life would be a dreary waste. Mr. H. Evans said that this was a subject on which he could not pass an examination; he wasn't "up" on it. All else that he had to say had been exhausted by those who had preceded him. Thus the evening passed pleasantly away, the overflowing mirthfulness which was universal in showing that the "spirits" of youth are the only stimulants necessary to inspire the greatest hilarity. When the guests separated the students serenaded the different Professors at their houses.

SCHOLARSHIPS.

Through some inadvertency we made no mention in our first number, of the following scholarships, which were gained at the recent matriculation examination:

St. Paul's—\$60.....Linton.
Leitch Memorial—\$57.....John Hume.
Watkins—\$80.....Henry Shibley.
McNab and Horton—\$50...D. McTavish.
Mowat—\$50.....W. G. McCuaig.
Tassie Prize—\$50.....Linton.

PRIZE NOMINATION MEMORIAL.

Allan.....H. C. Fowler.
Croil.....H. M. Mowat.
Gordon.....R. G. Feek.

ALMA MATER SOCIETY.

On Saturday evening last, this society met as usual in the classical classroom, the Vice-President in the Chair. A letter was read from Mr. W. H. Fuller, resigning his position as editor of the *JOURNAL*. It was unanimously determined not to accept it for the present, and a committee was appointed to confer with Mr. Fuller and ask for the reconsideration of his decision. Inquiries were then made as to the change in the office of issue of the *JOURNAL*, and these were satisfactorily answered by Mr. Oxley, the Secretary. A motion was made that the surplus in the hands of the treasurer of the *Queen's College Journal* should be devoted to an oyster supper for the students. This was speedily extinguished. The question for debate was then taken up, namely: "Which has done most for the intellectual development of the race, poetry or oratory?" Mr. D. Macarthur was moved into the Chair, and the following gentlemen spoke. On the side of poetry, Messrs. Claxton, McTavish, Shannon, Shaw, Macdonald, Anglin and others. For oratory, Messrs. Ross, McIntyre, Oxley, Chisholm, Givens, Counter, and others. The arguments on both sides were all very good, but they sank into insignificance beside the effort of Mr. Counter. The Psalms of David having been alluded to as early examples of poetry, the last mentioned speaker said that Wesley's Hymns were finer pieces of literature than David's Psalms, because Wesley was a man of stronger mind. This was of course a crusher to the man who had mentioned the Psalms. Mr. Counter then proceeded to take up T. D. McGee "whose oratorical abilities extended throughout this great Canada of ours, from the Atlantic on the one hand to British Columbia on the West," and had just launched forth into a grand burst of eloquence, when the unsympathetic chairman informed him his time was up. The following speakers on the side of oratory, confining themselves to Canadian and even Kingstonian examples; took Charles Sangster and Charles Counter as types of the respective classes of intellectual labourers whose elevating influences were being discussed. Of course, this virtually decided the question, and it was

demonstrated convincingly that Mr. Counter representing oratory had exercised an immeasurably more powerful influence over mankind than his poetic rival Sangster. The decision of the Chair was therefore in favor of oratory.

OUR EXCHANGES.

TYRO, from Woodstock, O., is an exceedingly creditable little sheet, containing much good, sound reading.

THE ROANOKE COLLEGIAN comes to us enlarged and improved. It deserves to be printed in better form.

OUR HOME COMPANION, London, O., is a teacher's paper, and a good one. It deserves and obtains large support.

HIGH SCHOOL TIMES, Collingwood, is very good for a high school, but is badly printed on bad paper. J. P. B. contributes excellent poetry.

THE FURMAN COLLEGIAN is now issued in pamphlet form, which is hardly an improvement. The matter is certainly not an improvement.

ACTA COLUMBIANA comes to us a model of typographical art. It does not pretend to be a literary journal, but is a lively well edited College news-paper.

MONTHLY MUSINGS from the far off city of Richmond, Virginia, does not offer us a great variety of entertainment, but still it is a welcome visitor to our sanctum. It is filled with literary articles a little too heavy for a college paper, but still very well written.

COLUMBI SPECTATOR hails from the same institution and is very much the same style as the *Acta*. It professes to have some reasons for existing apart from the *Acta*, but to consider the difference in the quality of their matter is inappreciable. The *Spectator*, however, promises that in future, while the *Acta* will represent the literary talent of Columbia, it (the *Spec.*) will pay more attention to College news.

We are sorry to notice that the following papers are conspicuous by their absence from our editor's table: *Vassar Miscellany*, *Harvard Crimson*, *Harvard Lampoon*, *Cornell Era*, *Yale Courant*, *Amherst Student*, *Nassau Lit.*, *Hamilton Lit.*, *McGill Gazette*, *Dalhousie Gazette*, *Boston Beacon*, *Bowdoin Orient*, *Rochester Campus*, *Trin. Coll. Dublin*, *Kattabos*, and *Oxford Undergraduates Journal*. We hope to see their interesting faces as soon as possible.

FOOT BALL.

The club is under a decided disadvantage this year, on account of adopting a new set of rules which were never before played by any of us, and few of us knew anything about them until they were published in our *JOURNAL*. In former years we had a set of rules, I think peculiar to ourselves, and on the opening of a new session all we needed, with the exception of the Freshmen, who are as usual turning out *en masse* for practice, was a little brushing up in order to raise us to the standard of the preceding session. In nearly every match we have played so far there had to be some compromise made, as our rules did not coincide with those of our opponents, so we have adopted the Association Rules, both because they are generally recognized, and do not differ very materially from those formerly played by us. There seems to be some doubt as to whether the City Foot Ball Club will be organized again or not, however, we hope we will have the pleasure of renewing our friendly matches, both playing the same rules.—COM.

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Queen's College Journal.

KINGSTON, NOVEMBER 3, 1877.

QUEEN'S UNIVERSITY FELLOWSHIPS.

Though the "fellowships" in the Art, Medical and Divinity departments of Queen's University were doubtless instituted with the most laudable intentions, it has long been painfully apparent to all who take an interest in such matters that they should be abolished, for they are pompous nothings, conferring no academic honor and accompanied by no substantial advantages. The election to a fellowship, whatever it might have been in days gone by, has become near akin to a farce, it being accomplished by an innocent sort of hocus-pocus on Convocation Day, after the public ceremonial is concluded, and when there is no opportunity of making a deliberate selection. Indeed, the majority of Convocation, in whom resides the elective power, know little or nothing about the fitness of candidates. A name is proposed and seconded, the mockery of taking a vote is formally gone through with, and the election is over, the whole proceedings lasting less than five minutes, half a dozen following the routine while the rest engage in conversation. The result is duly heralded to the public as though the distinction were warmly contested, and were deliberately bestowed as a lucrative reward of the most successful academic career.

It is quite impossible to think of veritable fellowships in connection with our University for many a long day; and if we cannot have the verity, we ought to promptly abandon the sham. A fellowship properly understood, is the gift of very substantial privileges to a distinguished graduate to assist him in the pursuit of learning, but Queen's just now is not in a position to grant £300 a year or any other sum for such a purpose. But even

if we confine the conception of the fellowship to its abstract distinction, apart from its concrete advantages, as now bestowed in Queen's University it is often carried off by one not fairly entitled to the honor, such as it is, owing to the absurdly defective mode of election. If instead of being left to Convocation to decide, the selection were delegated to the students, a much fairer and more deliberate choice would be made, and the fellowship might perhaps become an object of honorable ambition, where it now is a high-sounding deception. The students would be vastly better qualified to determine who was best entitled to this badge of University rank than Trustees and past-graduates who are perhaps not familiar even with the names of candidates which are presented at the fag-end of Convocation Day, and so hurriedly that the proceedings look like an exceedingly foolish piece of routine to be got over with the least possible delay. The elections in Old Sarum could scarcely have been more formal than are these elections to fellowships, which ought to be abolished forthwith, or at the least so conducted that the empty honor will be fairly and deliberately bestowed, instead of being conferred by the present laughable hole-and-corner process.

THE RELINQUISHMENT of the chief editorial control of the London *Times* by Mr. Delane, who has brewed its thunder for half a long life time, is a matter of interest to journals great and small. The abdication of the retiring Jupiter is signalized by a general chorus of praise from his contemporaries of his skilful management of "the leading journal," and by the usual prophecies that it will be difficult to fill his place. It will certainly be difficult to get a man physically strong enough to long withstand the terrible grind, the ceaseless wear and tear of the chief editorship, but to pretend that Mr. Delane was a sort of demigod, and that nobody but a Being with his soles on the earth and his head in the clouds can replace him is only to fall in with the silly exaggerations which usually accompany the mention of the name of the *Times*. It is certainly a very important factor in English public life, and no Government was ever powerful enough to despise it. Forty years ago Lord Lyndhurst said of Mr. Delane's predecessor, "Why, Barnes is the most powerful man in the country," but Barnes and Delane, like the politicians who cultivated them, made many a mistake and blundered into many a mess, though John Bull always thought it the correct thing to swear by the *Times*'s utterances. Mr. Delane has certainly raised its tone, and through it the tone of the whole British Press, and no longer do we read in its columns such coarse attacks upon public men as it made upon Macaulay and Shiel, when it said in 1840 that so far from their being fit for Cabinet Ministers "they are hardly fit to fill up the vacancies that have occurred by the death of Her Majesty's two favorite monkeys."

The literary finish of the *Times*'s leaders is by no means superior to much to be found in the daily and weekly contemporary Press, though it sounds very like impiety to the English mind to hint that it and everything else connected with the Thunderer is not *ne plus ultra*. Of the supreme wisdom which dominated Mr. Delane's mind, Canadians had a very striking sample a few years ago, when he allowed in that foolish exhortation to the Dominion to take up its freedom as the days of its apprenticeship were over. The same thing could hardly be truthfully said of the author of the gushing admonition.

PROFESSOR WELLS, of the Woodstock Baptist Literary Institute, recently read an address before the Baptist convention in Toronto, urging a plea on behalf of the denominational College, which he conceives to be the best adapted to the true education of the young. The *Globe* in a long article dissented from the correctness of the Professor's thesis; the Professor replied, and now the *Globe* rejoins. It is very difficult to elicit from the endless string of words what the real controversy is about, but it appears that the Professor conceives that it is the first duty of parents to see that the education of their children is directed by Christian teachers, as no superstructure can solidly rest on any but a Christian foundation. What the *Globe* means is equally difficult of apprehension, its critiques being apparently based on the theory that "language is meant to conceal our thoughts." Probably the germ idea of its articles is—what has Christianity to do with the teaching of Mathematics, Classics, or Natural Science? But it is spread out so uncommonly thin that conjecture is left to roam over yards of space, when less "fine writing" would have made the argument, if not so imposing in length, less imposing on patience and ordinary intelligence.

OF LATE years the current of public opinion has set strongly against the continuation of the Grand Jury system, whose defects are alleged to outweigh any benefits it confers. There seemed to be a probability that the generally desired reform would be effectuated at no distant day, but now we find that the "Civil Rights Alliance" of the sister province has taken the agitation under its wing. That alone dooms it to defeat. It identifies it with recent religious feuds in Montreal, and legislation on the subject in a mixed assembly such as the Federal Parliament is no longer to be thought possible, as the French Catholic will now fight for the Grand Jury as a bulwark of his creed and Church. Bulwer-Lytton used to say that when Passion came in at the door Common Sense jumped out at the window; and when that Passion takes the form of religious rancour Reason instantaneously disappears. Instead of assisting to procure this proposed Grand Jury reform, the Civil Rights Alliance is only purchasing a fresh lease of existence for the obnoxious system.

FANCY IN NUBIBUS.

O, it is pleasant, with a heart at ease,
Just after sunset, or by moonlight skies,
To make the shifting clouds be what you please,
Or let the easily persuaded eyes,
Own each quaint likeness issuing from the mould
Of a friend's policy; or with heart bent low,
And cheek astant, see rivers flow of gold,
Twist crimson banks; and then a traveller go,
From mount to mount, through cloudland gorgeous land!
Or listening to the tide with closed sight,
Be that blind bard, who on the chian strand,
By those deep sounds possessed with inward light,
Beheld the Ilian and the Odyssee,
Rise to the swelling of the voiceful sea.

S. T. COLERIDGE.

NOTICE.—Students and graduates are earnestly requested to furnish contributions of literary articles, seasonable communications, verse and items of news.

PERSONALS.

DR. HOLMES, '77, is getting along well in Arnprior.

HENRY ASSELSTINE, B.A., '75, is teaching in the Oshawa High School.

JAMES McLENNAN, Esq., Q.C., is spoken of in connection with the Bench.

DR. DUMBLE, '77, is still within speaking distance. His address is Gananoque.

DR. McNICHOLL, '77, has settled down in Cobourg. May he and his patients do well.

DR. HUBBS, '77, has taken his way, like the star of empire, westward, and started work in Bay City, Michigan.

DR. HOURIGAN, '77, has fallen back upon his native town, Peterborough. It is to be hoped that it will not go back on him.

MESSRS. F. Drummond and H. Lunam, both B.A.'s, '77, have gone down to McGill for medicine. They have also gone down in our affections.

DR. HIGGINS, '77, has hung out his sign board in Ottawa. If he is as successful a physician as he was a student, his future career will be one of prosperity.

DR. S. S. S. etc., SCOVILL, '77, has gone to North Gower. That's one of the places that no fellow can find out, but if there's anything in it S.S.S.S. is just the man to work it up.

DR. BOWEN, '77, has started a drug store in Sealey's Bay in connection with his professional practice. George, it will be seen, both makes the balls, i.e., pills, and fires them.

DR. TRACEY, '62, called in to see his Kingston friends last week, on his way home from England, where he had been rambling for the last two months. We are glad to learn that the doctor has an extensive practice in Belleville where he resides.

DR. DAY, '77, has gone to seek for a practice in the Village of Baltimore, County of Northumberland. It is a dangerous experiment to joke with a sober-minded man like Jonathan, still we venture to remind him that if he practice *patience* for a little, after a little he will have *patients* to practice on.

MR. A. McCULLOCH, M.A., late of Drummondville, was the choice out of 29 applicants for the head mastership of the Thorold High School. Honour to whom honour is due, is the verdict of the public in favor of *Old Queen's*.

THE CLASS of '79 loses a promising member in Mr. Hugh Walkem, who has been obliged by ill health to discontinue his studies, and seek renewed vigour in a warmer climate. Mr. Walkem is on his way to San Francisco, via the Isthmus of Darien.

WE OMITTED to mention in our last number that at the Law Examination, held in the Spring, in which Mr. McLaren passed first, the three next to him in order were graduates of Queen's, namely: Messrs. Donald, Craig, and Claxton. This is the more creditable since there were 48 in the class, of whom 20 passed without an oral, 20 with one, and 8 fell by the way side.

COLLEGE NOTES.

PROFESSOR IN PHYSIOLOGY.—Mr. S., what is the natural drink of man? Mr. S. (promptly) Beer! (Fact!)

MISCELLANEOUS STUDENTS.—In the medical department there are two students from Barbadoes, one from Glasgow University, and one from McGill.

VERY FRESH.—A young man, speaking of an old chum who graduated within the last few years, said he was so fresh that he kept till the end of his course without alcohol.

APPROPRIATE MOTTO.—A medical student of classic tastes suggests that the walls of one of the wards of the General Hospital should be adorned with the motto "*Labor omnia vincit.*"

CARNIVOROUS.—A medical student while out spending a quiet evening not long since, objected to *pick a bone* with a young lady, more particularly as she chose for the *subject* of dissection one of the bones of his arm.

IMPROVE THE SHINING HOURS.—The steadiness, which is always to a certain extent manifest at the beginning of a session, has disappeared, and the boys have settled down like a dish of soap suds. The race for the gold medals is testing the spirit of the seniors, and some of them say it is terribly hard to remain strict Sabbatarians.

TEXTBOOKS.—Complaint is made of the number and size of the textbooks put down to be used in the calendar. It would require a fortune to purchase the works and only one member of a class can have the use of any book in the library at any one time. Some of them, it is said, it took a lifetime to write and it would take another to read. One notorious example is 'Grote's History of Greece.'

THIS IS THE WAY they mix up their theology and classics in——College, Ontario: A student when asked to tell something about the Isle of Patmos, said that it was one of the seven places which claimed the honor of being Homer's birthplace. No

wonder Homer lived the life of a mendicant, for we never had much faith in the charity of the people of that lonely isle.

THE DEN.—At a recent meeting of the Kingston City Council, a certain Alderman, who has never been accused of too intimate an acquaintance with the inside of any academic building, referred to the Medical College as "the slaughter house on Princess Street." Some of the gentlemen connected with the school were beginning to think that he meant something personal, when it was explained by a friend, that, whom the Ald. loveth, he chasteneth. Like a dream he goes by contraries.

SCENE.—A bedroom in a students' boarding house. Fresh, in bed. Soph. enters noiselessly, undresses ditto, puts out the light, creeps into bed, and places his hand over Fresh's mouth. Fresh, (waking up.) What's the matter? Soph. (in tones of alarm) There's a *man* in the house! Fresh. (in tones of horror and amaze) Where, oh, where?—Soph. (in tones of perturbation)—in this room! Fresh, (in whispered agony) what part of the room? Soph. (with a roar of laughter.) Right here. This is my twenty-first birthday! The room grows blue with imprecations.

SKILFUL OPERATION BY A STUDENT.—Last week Mr. James Macarthur, B.A., '75, who is in his last year at medicine, successfully removed a *psaos* abscess from the body of a poor woman who came under his care. The operation is both difficult and dangerous, but in the present instance it was not attended with its usual fatal results. The patient has never since complained of any pain whatever, in consequence of the operation. The College has reason to be proud of the remarkable skill thus exhibited by one who is still a student, and no doubt at some not far distant day Mr. Macarthur will take his place amongst the stars of the profession.

GATHER THEM IN.—A touching incident occurred at the medical supper the other evening, illustrating the noble effects of the study of medicine in teaching us to look beyond the merely superficial, and find hidden beneath this a meaning of deeper suggestiveness. A gentleman had just concluded entertaining the company with a fine song called "The Sexton," in which that venerable institution soliloquises on the number of bodies, both of young and old, which were crowding into the churchyard; when the audience was visibly affected by a young man, whom for the present we shall call Smith, exclaiming with an audible sigh, "*What a fine place that would be to get snbs.*"

FOOT BALL NOTES.—It is a pretty bad state of affairs when a few cads can break up a game. Yet it was even so at first. The attendance at practise latterly, however, has very much improved.—How hard it is to convince some fellows, that the feet are more convenient and appropriate for football than the hands. Still this was the opinion

of the Toronto University men when we played them a few years ago.—The club paid a tribute to true genius when it elected John (Foot) Ball Dow first President. There were giants in those days, and J. B. Dow was one of the mightiest. The distribution of lectures by which classes are obliged to attend in the afternoon weakens the practise very much, as half the boys are unable to get away at three o'clock, when the others commence play. It is a necessary evil, however.

PRIZES IN MEDICINE.—It is singularly unfortunate that, notwithstanding all the scholarships, foundations and bequests with which the Arts College and Divinity Hall have been favoured, none of the crumbs which fall from the rich man's table fall in the direction of the Medical Department. We are justly proud of the remarkable success of our medical students, and of the steadily increasing attendance on that branch of the University, and it is to be regretted that students lack any means of reward or encouragement in the shape of scholarships or medals. We mention this matter simply for the purpose of showing any generously disposed gentleman, who may be looking about for some philanthropic mode of investing a few hundred dollars, in what direction it will do most good.

SHALL WE ABSORB TORONTO UNIVERSITY.—About a year ago the friends of Toronto University started an agitation in favour of what was called University consolidation, that is, that all the Colleges of Ontario should be handed over to that ambitious institution. The Colleges not being able to see the matter in the same light, modestly but firmly declined, and the matter was allowed to drop. Now the Syracuse University *Herald* supplies us with the following item of news, which we are not in a position to contradict:

"Canadian Colleges have an unusually small number of students. The University of Toronto has but 48; Trinity, 29; Knox, 80."

In view of this would it not be well for the authorities of Toronto University to consider the advisability of being affiliated to Queen's, which has apparently about twice as many students, and thus accomplish their dream of University consolidation.

MEDICAL EXAMINATIONS.—The annual examinations, which were lately instituted by the Medical Council of Ontario, and came into force for the first time last spring, will, we are convinced, be of the utmost service to medical students, by obliging them to get their work up year by year as they go along, instead of sloping the first session, reading a little the second and cramming a great deal the third and fourth. With this change comes another one most agreeable to Kingston. When the question of annual examinations was first discussed, the members of the Council who came from the grasping city of the west desired to compel all students to go to Toronto to pass them. Our member, however, firmly resisted this audacious proposal, and threatened to bend all his energies towards the repeal of the Act. The consequence was that the others gave way, and the rule as to holding examinations in Kingston now applies to the primary and final, which were formerly held in Toronto. This is a gratifying result, and one which students will appreciate.

ELOCUTION ASSOCIATION.—On Friday evening the regular meeting of this association took place in the classical class room with a good attendance of students. Messrs. McCannell, Mowat, McKay and Anglin read selections, the last named gentleman giving Addison's fanciful "Mountain of Misery." The President during the course of proceedings took occasion to warn one reader against that preachy sing-song style, which seems to be measured off by a pendulum. He also warned his hearers against being guided altogether by the marks of punctuation, which Prof. Bell, from the stand point of an elocutionist, declared to be the curse of the language. The learned President referred to the rules commonly taught children of counting one to a comma, two to a semi-colon, etc., as in an old example:—And the Lord said unto Moses—tick—say unto Aaron—tick—stretch out thy rod—tick—and smite the dust of the land—tick—that it may become lice throughout all the land of Egypt—tick-tick-tick-tick. Next Friday is the night of the annual meeting.

NON-SUBSCRIBERS.—We have heard that there are still some philanthropists around the Institution who do not subscribe for the JOURNAL. Wait till we get their names. Then, may be, feathers won't fly! These are the fellows who spend their dollars on private oyster feeds, and then say that economy will not allow them to invest fifty cents in a College paper. Some day in the future when hard pressed for half a dollar may they be unable to obtain it, and may the pangs of remorse bring before them with painful distinctness the words of Scripture "There is that withholdeth more than his meat, yet it tendeth to poverty." When they are prostrated with fever, and diabolic visions of the Queen's College JOURNAL (not its ghost, for it will live on in spite of them) rack their disordered brains, may they pray for some refreshing drink, and may volumes of the McGill Gazette pour down their parched throats adding ten degrees to their intolerable dryness. Let them be *anathema maranatha* forever! When they die, they will die altogether. It may take six feet three to hold their bodies, but a nutshell will contain their souls.

ELOQUENCE SNUFFED OUT.—During the meeting on Saturday evening of that academic society, which is devoted to the cultivation of fluent speech, the most gifted of the sons of Canada suddenly beamed in upon the delighted assembly, casting a fresh radiance over the scene by his intelligent face and spotless white necktie. When the debate was concluded, the honey-tongued orator was vociferously called upon to deliver his great address on "Woman's Rights." Ever ready to oblige, Mr. Counter took his stand upon the rostrum, and commenced to discourse in eloquent terms the rights and wrongs of the fair sex. As he advanced in his arguments, he became more and more excited, his arms swung like the arms of a wind-mill, his coat tails flew like the heels of a kicking horse, and the stentorian tones of his voice caused the windows to rattle violently. Alas, for human greatness! It is long since the truth was discovered, that a prophet is not without honour save in his own country. One by one the students slid out, till in a few minutes the room, which was shortly before well filled, became entirely deserted. Still the orator continued

to thunder out his master piece in tones that might be heard down to the end of time, when suddenly, it grieves us, but we are compelled to say it, the lights went out, and he was left in a darkness so thick that it might be felt, like unto the gloom of Erebus! Now that was hardly fair to the great advocate of "Woman's Rights," but still, as one of the boys said, it did seem a sinful waste to use the company's gas while Charley Counter was turned on.

COLLEGE SQUIBS.—A chiel's amang ye takin' notes, and faith they have very little to do with the lectures.—A zoologist in his exam. paper informs the professor that rasoires are a class of birds, *got up regardless of expense.*—It is an interesting thing to see Fresh. make his debut in oratory, and address the chair as *Dear Sir.*—There's no accounting for tastes or — manners. Thus we have seen some fellows going along the streets as if the sidewalks were made expressly for them alone, never thinking of stepping out of the way to let a lady pass, while if a large black dog comes along, they politely and with alacrity move to one side so as to give doggy no inconvenience.—Where are those sweet girl undergraduates who were to have adorned our halls this session? Echo answers, "Gone to Vassar!"—Never mind, Freshy, you're not so bad after all! No indeed! The man of '81 is nobly distinguished by the reverential bow he makes to a senior or a graduate. That's right, Fresh! That's the first cardinal point of etiquette. The observance of it, like your gown, covers a multitude of sins.—The ringing of the College bell can never be relied on, until he learns to do it well. John should be tied on—to the tongue, and swung forever there. Why? Because the hours are rung just two minutes before they should be, instead of giving the students the benefit of the doubt. John came very near getting himself into a verse, and if he doesn't mend his ways, he will find himself in the next JOURNAL dangling at the end of a line. Take care, John!—We recall with fond remembrance the old song—a paraphrase of Moody and Sankey—
There was a girl named Dinah—over there,
There was a girl named Dinah—over there,
There was a girl named Dinah,
You might kiss her if you'd find her,
For her cheeks were made of china—over there."

But a good looking young Soph., who is just raising a mustache, comes up to us and says that if there were a hundred girls named Dinah over there, he couldn't love them. Just think of the fast color such a name as Dinah suggests. At any rate his girl is Bella C—, and he wants the Glee Club to interpolate the following the next time they sing Bingo:—

There was a girl named Bella—over there,
There was a girl named Bella—over there,
There was a girl named Bella,
And her hair was golden yella,
She's the girl would hug a fellow—over there.
And that's the right sort of a girl.

A FIRST-CLASS NOTICE.

We find the following marriage notice in the *Globe* of the 31st ult:—

"At St. Thomas' Church, Hamilton, Ontario, on the 30th September, by the Rev. J. B. Richardson, M.A., rector of Memorial Church, London, C. W. Mulligan, Esq., Architect, late of Birmingham, England, to Mary Ann Josephine, second daughter of R. H. Collins, Esq., and grand-daughter of W. Fitzpatrick, Queen's County, late of Upland, Bandon County, Cork, Ireland, and niece of

the late Surgeon-Major Fitzpatrick, Madras army; also niece of Dr. Fitzpatrick, R. N., Liverpool, G.B., formerly Assistant Surgeon in H.M.S. *Sea Gull*, and niece of Captain Fitzpatrick, 30th Regiment, French Rocks, Madras, and cousin of Rev. B. Fitzpatrick, Cheshire, England. No cards."

Why the *Globe* should refuse to give the regular quarter-dollar's worth of notice and meanly cut down the happy announcement to such meagre proportions as above, we do not know, but this we do know—that the notice as originally written and sent in stated in addition that this Mary Ann Josephine Collins, was grand niece of Tom Collins, Esquire, of Ubique, Ballyhack, Ireland, and of Marmaduke Muggins, of Muggery Hall, Hants, also cousin of the late Fitzdolphus Snuggs, Esquire, of the Snuggery, Five Points, New York; also sister of Zebadaiah Collins, L.R.C.S.E., late consulting surgeon, H. M. S. *Faughaballah*, Rideau Canal Squadron, and thirty-third cousin of General Sir Bumberry Boras, K.C.B., Mulligan Guards, and late Military Governor of Snake Island; also god-daughter of the Rt. Hon. Lord Nooshoo, german silver stick in waiting to H.R.H. Prince Saurkroutzkin, one time Ambassador to the Court of H.I.H., the Emperor of Joppa, and lately Manager Extraordinary of the Hotel De Neebing.

THE COLLEGE WORLD.

CORNELL.—182 Freshmen.

VASSAR.—Vassar opens with 350 students.

PRINCETON.—Candidates for admission to the Freshman class at Princeton will hereafter be examined in German.

DARTMOUTH.—Dartmouth's Gymnasium cost \$22,000.—The class of '77 at Dartmouth invested \$3,000 in class pictures last year. Tall story!

YALE.—Mrs. Caroline M. Street, of New Haven, who died August 23rd, has left to Yale College bequests to the value of \$250,000.

HARVARD.—219 Freshmen.—The foot ball team beat McGill. See McGill.—Harvard distributes \$42,900 a year to meritorious students.—This College has 124 instructors at the present time.—The *Lampoon* has passed into professional hands, an effort being now made to de-localize it, so that it shall take the same place in America, as "Punch" in English literature.

AMHERST.—The class of '77 numbered 109, of which number 75 graduated. The expenses of the class during its course were \$175,000.—Freshman class numbers 99.—About \$300 is annually expended by the library on foreign periodicals.—Moody has visited Amherst, and held four prayer meetings; yet the *Student* still gets off jokes like the following: "Made of Orleans, Mo-las-ses." Can you see it?

MANITOBA.—This Province has established a University on the model of London University, England. The corporation consists of a Chancellor, a Vice-Chancellor, and a Council. The first convocation was composed of thirty-five registered graduates. Of these, five are from Queen's, five from Toronto, seven from Victoria, four from McGill, four from Cambridge, one from Glasgow, one from Dublin, one from Queen's, Ireland, and one from Michigan.

McGILL.—The foot ball team played Harvard on Friday, the 26th of October, on the Boston base ball grounds. Harvard won two games in 1 hr. 35 min. We clip the following from the Boston *Advertiser*:—"It must

be remembered in relation to McGill's apparent inferiority, that they have less than one-half as many players to pick from as Harvard. The individual playing yesterday was as excellent on one side as on the other, but the McGills failed to play together—a point on which their opponents are particularly strong."

COLUMBIA.—Columbia has 74 Freshmen in Arts, and 1,374 Undergraduates in all departments. The College supports a euchre club. At the Harlem regatta held this month Columbia won the four-oared race, with Atlanta second, the Woolvenhooks third, and Athletics fourth. The winners went over the mile in 5 m. 10 $\frac{3}{4}$ seconds. Charles E. Blydenburgh, of the class of '78, School of Mines, made the remarkable score of 429 out of a possible 450 points in the recent international match between Great Britain and the United States.—On October 1st the College celebrated its 124th anniversary.

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The Barton Experiment, cloth, \$1, for 50c.
Mummies and Moslems, by Werner, \$1.25, for 63c.

Eastern Fruit, by Nasby, 30c., for 15c.

The Golden Butterfly, \$1, for 50c.

The Two Destinies, by Collins, \$1, for 50c.

Patricia Kemball, by Mrs. Lynn Lynton, \$1, 50c.

Sidonie, a novel, \$1, for 50c.

My little Love, by Marion Harland, \$1, 50c.

Mad-Cap Violet, by Black, \$1.25, for 63c.

A Mad World, by Chambers, \$1, for 50c.

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LOVE'S AXIOMS.

You tell me you love me enough, dear,
You're sufficiently tender and true,
Such respectable love is all stuff, dear,
For "*en amour assez est trop peu.*"

Learn this truth ere you purchase your trossau,
What the wisest of lovers all say,
Beranger, Beaumarchais, and Rousseau,
"*Que n'aime pas trop, n'aime pas assez.*"

KOTTABOS.

EXSCRIPTA.

The satirical epitaph, written upon King Charles II., at his own request by his witty favorite, the Earl of Rochester, was not more severe than just:

"This," observed the Merry Monarch, when he first read this epitaph, "is easily accounted for—my discourse is my own, my actions are the Ministry's."

When we hear one mucker ask "What are you giving us?" and another reply, "Moonlight on a shovel," we must rejoice at the increase of poetic feeling among the masses.

Here lies our sovereign lord, the King,
Whose word no man relies on,
Who never said a foolish thing,
And never did a wise one.

A man innocently spoiled a sermon and a prayer by exclaiming while the tears rolled down his cheeks, "Lord, thou knowest I have been an awful sinner—the chief among ten thousand, and the one altogether lovely."

The late R. Brinsley Sheridan, threatening to cut his son Thomas off with a shilling, he immediately replied, "Ah, father, but where will you borrow that shilling?" This humor, so like his own, procured the desired pardon.

Scene.—Latin lecture room. Prof. (describing the spell which philosophy exercised over its devotees)—"We can imagine that so great a philosopher as Socrates often stopped in the midst of a battle, and, leaning on his musket, meditated on some ethical principle and thus ran immediate risk of being shot down by the enemy." Class stand aghast at this possibility.

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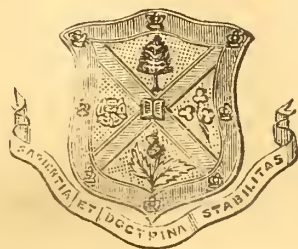
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Queen's College Journal

KINGSTON,



CANADA.

VOL. V.

NOVEMBER 17, 1877.

No. 3.

AT THE Thirteenth Annual Convocation of the Queen's University in Ireland, under the presidency of Sir Dominick Corrigan, Vice Chancellor, a proposition was submitted that no obstacles should be placed in the way of women availing themselves of the privilege of being admitted to degrees in Medicine. The motion was negatived on the ground that the University was founded for the education of men only, and was unfitted in situation and resources to afford an education to both sexes. What force there was in the contention that the original object of the University was to educate males solely is not very apparent, for the first intention of all our Universities was that. The question is—should not the first intention be made to square with more modern ideas on the subject of education?

MR. GOLDWIN SMITH recently made a speech at Bolton, England, against the multiplication of Universities, and "instanced the United States as a warning to the contrary." Mr. Smith seems to have somewhat monkish ideas on the University question and finds his ideal in one large richly endowed Institution as opposed to a number of Colleges. We should have fancied that the true aim of the educationist would be to disseminate University teachings over the widest possible area. Monastic theories of cloisters, and mediæval architecture and quaint University customs and traditions are very picturesque in their way, but the spread of higher education among the greatest number is what is first wanted. With due respect for Mr. Smith it is submitted that the United States are not such a terrible "warning" after all, that country being a much more highly educated one than Great Britain with its few but noble Universities which the Oxonian ex-professors so properly admires.

THE CONTEST for the Lord Rectorship of the University of Edinburgh has resulted in the choice of Lord Hartington over Mr. Cross, the Home Secretary. There was nothing about either candidate to excite enthusiasm, Mr. Cross being simply a sensible, efficient Head of his Department, while his opponent, the heir of the great ducal house

of Devonshire, is only the nominal leader of the Opposition, and a youngish man of fair political parts and experience, but of great modesty, which is no slight qualification in these latter days. In the University of St. Andrew's the candidates are the Marquis of Salisbury, a great political personage in the House of Lords, Browning, the poet, and Matthew Arnold. The election is next week and the result will be confidentially made known in our succeeding issue. Lord Beaconsfield has written the authorities of Glasgow University that owing to the press of business he will not be able to address them this session. His health is feeble, and his cares are heavy.

THE EXAMINATION into the charges which have been so noisily made against the administration of educational affairs by the Central Committee is now progressing in Toronto, and from the evidence already elicited it appears that some of the Committee have not conducted themselves as became gentlemen occupying their delicate and responsible positions. The settlement of this controversy is a matter of more than passing moment, for on its satisfactory or unsatisfactory nature, will depend greatly the success of the new system of managing the Education Office by a politician and Minister of the Crown. Politics are already beginning to creep into discussions over educational matters, and if the politicians discover a grievance in Normal School Square they will nurse it as fondly as anything else in their line. It is to be hoped that the Minister will pluck up with a firm hand any weed that may be discovered growing in the newly-laid out garden. If he does not, politics will, to change the metaphor, make shipwreck of his craft, and we will have to go back to the old system of a chief superintendency.

MR. GLADSTONE has been visiting Trinity College, Dublin, and making a little speech to the "ingenuous youth within its walls," as Dr. Williamson used to miscall the students of Queen's, for they were and are usually more ingenious than ingenuous. The great orator was under bonds and pledges not to make a speech while in Ireland, so he said nothing, and said it well. It is reported that the grand resolution of silence is to be bro-

ken after all, and that the Reform leader may be expected to burst into an oration any day. He has a peculiar, casuistical twist in his mind which often makes him do the very reverse of what he said he would do; and on a moment's notice he could with dexterous subtlety demonstrate that when he said he would refrain from speech-making he thereby meant to express his intention of making a speech. So long and so well has this bent of his for over-refined reasoning been known, that when Garibaldi visited London and it was suggested that the warrior should marry a rich widow who was always about with him, the objection that he had a wife already was met with the reply "Oh, he must get Gladstone to explain her away!"

THE *Mail* of the 15th instant in speaking of the installation of Chancellor Allan of Trinity College, Toronto, on the following day, says of that worthy gentleman's qualifications for his distinguished office:—

"A native of this city, and one of the very few gentlemen here of his own time of life residing in the house occupied by his father before him, nobody from a local point of view is fitter to occupy such a post of honour as it is proposed to confer on him."

We have heard and read of many a queer excuse, but this is one of the queerest and richest. To make a man a Chancellor of a University because he resides in the house his father occupied before him is as curious a proceeding as it is well possible to imagine. The next Chancellor Trinity has will probably be chosen because he owns a button off his grand father's breeches, or a brooch worn by his paternal aunt at a ball given to the Prince Regent. The precedent, however, is a bad one to set, for the possessors of these precious relics will be sadly put about by the vested right to the succession claimed by future aspirants, who, like Chancellor Allan, live in the houses occupied by their fathers before them, and there will be bitter rivalry as to which has the superior qualifications. Napoleon thought he uttered an inspiring thing when he said the French soldier fought like a lion because he carried a marshal's baton in his knapsack. But what is that to the proud reflection of the youthful Canadian that he may some day be a Chancellor of a University, if he only holds hard by the paternal roof-tree?

OUR SUMMER HOLIDAYS.

Sirius, beloved of law students was ascendant drawing in his train the longed-for vacation, with its visions of deserted desks and summer woods. In vulgar parlance, it was the dog-days.

Mac and I had been relieved, for a short time, of the enormous responsibilities which weigh down students-at-law, and make them prematurely old, and we were undecided as to where we should spend our time. We intended to camp out *somewhere*, and we were anxious to find to some new field—some place where every one didn't go, where we could be a sort of pioneers in our own way; and we at last agreed on a trip along the Canal! Do not be startled by the announcement, dear reader. The Rideau savours not of populous shores, or muddy, civilized banks, or slimy locks thronged with decrepit scows and barges rotten to phosphorescence. It consists for the most part, of a chain of beautiful and various-sized lakes, dotted with numbers of picturesque, rocky islands and rebounding in far-stretching bays and winding channels quite bewildering to the pilot of the two-oared skiff who attempts their unknown shores. From a narrow and romantic channel we suddenly come out upon a lively lake, hemmed in by lofty granite hills whose rough moss-covered ribs a hardy foliage strives in vain to hide. Away on the opposite shore we know that our course lies hidden somewhere among those verdant points and islands, and, taking our general direction from a rough chart, we row lazily along till we suddenly find ourselves surrounded by a labyrinth of openings and passages and interminable windings of almost every conceivable description. But experience soon comes to the sequestered and self-dependent camper-out, and it was with no little pride that we marked the incredulity of the lockmen when we told them we had travelled the whole chain of the lakes and back without once getting out of our course.

It was a glorious morning in the latter part of July when we left the "Limestone City" and the sparkling St. Lawrence and sailed up the Cataract with a splendid breeze. Our *impedimenta* consisted of a tent, a pot, a frying-pan, a coffee-pot, and several smaller utensils, together with a tin box which served as larder, pantry and cupboard in one. After a pleasant sail we arrived at Kingston Mills, where we had to wait an hour or so before we could get our pass through the locks. Having determined to lunch here I was "told off" to procure milk and soon returned with a three-quart pail brimming full. Imagine our disgust on finding that it was sour. My business abilities were very severely criticised by the disappointed milk-bibber, who even went so far as to throw out suspicion of the soundness of my general understanding. Of course my feelings were very much hurt by his unkindness, but as we were both ravenously hungry we made a pleasant meal enough in spite of his repeated allusions to what he dignified with the name of my "purchase." After we had washed and dried the dishes, (the process is a profound secret known only to campers) we obtained our pass and were soon sailing along again at an elevation of sixty feet or so above our starting place. Toward evening Mac declared that he felt milk to be a necessity, and I accordingly put him ashore near a farm house, telling him to take a lesson from my experience. He soon returned and we started off again; but be-

fore we had gone far I bethought myself to examine his "purchase," and, to my unbounded delight found it to be almost curdled. Perhaps I didn't lavish a wealth of sarcasm on him—the sharp business man who thought "any fool ought to know enough to buy milk," and who "considered that an idiot, if he had his sense of taste unimpaired might be entrusted with buying milk for a regiment. I went on in this strain till he finally begged me to stop if I had any of the "milk of human kindness" left in me, or we would run out altogether and be obliged to take our tea straight. But I discountenanced him replying that there would be no fear of such an emergency, as he was one of that "sort of men whose visages do cream," and, if we couldn't get a better substitute, we might skim his classic features. This had the desired effect and he relapsed into silence with a muttered remark about "grinding the faces of the poor." Then we united in a tirade against our defrauders. Our faith in rustic simplicity and an honest yeomanry was shaken, and we gave vent to our feelings in a unanimous vote of want of confidence, couched in the bitterest invective.

After that, our policy was one of ultra-socialism; and we flatter ourselves that the system has never been worked quite so successfully before. Of course, two young men breakfasting one morning on fried potatoes and green peas, and dining the next day forty miles away, on sweet corn, are under no disadvantage of suspicion or local character in their efforts to obtain milk for another meal in an entirely different section of the country. Circumstances, therefore, were strongly in our favor, and we thrived and waxed fat on potatoes which only cost us the trouble of digging them with an oar, green peas which we got for the picking, apples (occasionally) for the climbing, and milk for the proper manipulation of the "nutrient organ whence the term mammalia."

At one of these latter operations Mac, was disturbed, one fine morning, by observing a man, who seemed to have sprung out of the ground, standing near by, watching the process with evident interest. The would-be-milkman was greatly taken back, but managed to stammer out an incoherent enquiry as to where he could get any milk, and without waiting for an answer, the discomfited hero of a dozen potato patches returned to the fire where I was preparing breakfast, with an empty pail.

The only other unsuccessful application of our principles occurred a few days later, as lawyers would say, "in the matter of a goose." Rowing along one afternoon, on our return trip, we saw a fine flock of geese disporting themselves on shore, and at once convened a meeting of the ultra-socialistic party to discuss:—

I. Could the above party cook a goose?

II. Was it in accordance with the principles of the party that the legal seizing of the goose should be transferred to them?

We at once decided that we *could* cook a goose, and voted *non. con.* "that it was with feelings of the deepest sorrow and indignation that this convention thus beheld a deadly blow struck at the great principle of liberty that "all men are born equal"; that it was opposed to the spirit and policy of this convention that one man should stand seized of many geese while other men stood seized of none; and the sense of this convention was, that one, at least, of the said geese was by all right due and owing to the said convention, and thereby was legally conveyed to the same.

With the motto "equality is equity" for our watchword, we accordingly moored our boat near by and Mac silently made his way towards the unsuspecting anserines. Mak-

ing a selection which reflected the greatest credit on his head and heart (and the regions below his heart, as well,) he went for it, and in a twinkling had his hand around its neck. But before he could tighten his grasp the terrified creature let out such a resonant squawk that, with a muttered curse of the devil take the goose, he relinquished his prize and fled precipitately to the boat. I shouldn't judge from his tone that he intended quoting Tennyson, but I finished the couplet by adding audibly "and God forget the strang(ler)." In just a minute and three quarters by the watch from the time of our landing we were rowing along peacefully out in the middle channel, with countenances serene, and as innocent of any designs upon goose-flesh as our larder was of goose-flesh itself. That evening the great ultra-socialistic party dined on one course of meats.

And talking of dinner, we always dined in the evening, or rather at night—for it was generally eleven o'clock before we put ashore. There would have been no romance in cooking our dinner, with a broiling sun overhead, and at night the effect was so picturesque besides our appetites being better, that we at once declared in favour of late dinners. After an early breakfast, we would set out, rowing lazily along through a scene of ever-changing beauty, till the mirrored reflections of the rocks and tree tops reached their minimum. Then we landed on some lovely wave-kissed isle where, after a simple luncheon, we stretched ourselves on canopied beds of moss, to read "to sleep perchance to dream" till the shadows lengthened, and we were roused from our siesta by the peculiar cry of our crane which sounded something like a "quack," only modified by the intermixture of a Scotch accent and a nasal twang; such a cry, in fine, as we would expect from a duck that had been born in Scotland and brought up in America. This was a crane we had caught. We took no gun with us, and of course, saw fabulous numbers of ducks, cranes, loons, etc., which we could only apostrophize in the words of Bryant:

"Vainly the fowler's eye,
Might mark thy distant flight to do thee wrong,
While nervously he'll fret and swear and sigh,
He hain't his gun along."

Our crane was a fine specimen but just as he was getting accustomed to a life of civilization, and had learned to perch on the side of the boat and look like a picture, he drooped and died. And, as we buried him by the plashy brink of weedy lake, we were forcibly reminded of those beautiful lines of Moore's:

"I never had a dear gazelle,
Particularly good and wide;
But when it came to know me and to love me
well,
It invariably turned up its toes and died."

But to return to the dinner, (which was always the great event of the day) it was, without exaggeration, a meal which we considered fit for the gods—provided always that the gods had rowed fifteen or twenty miles that afternoon. In less than ten minutes after landing, Mac would have the tent pitched and the table set, and I would have the dinner well under way. Then it would take all our attention for the next quarter of an hour to see that the bacon didn't crisp, while the fish were frying, to have green peas, potatoes, and tea, come out about even, and to secure the scrambled eggs being done to a turn. And then "the way we heaved those victuals in our hunger was a sin." After a repast such as you read of in books of Indian story, we would stretch ourselves out on the grass, and lie rapt in admiration of the blazing camp fire, the starry heavens and moonlit water, and answering the musical whistle of the distant loon, with an apprecia-

tion of the beautiful which we had not even dreamt of before that much scandalized but indispensable deity, the *Intus Homo*, (whose right to a place in the theogony is established by Philippians, 3-19,) had been propitiated by a meat offering and copious libations.

When we had arrived about forty miles from Ottawa, we decided that, as the finest of the scenery was past, we could employ our time better in taking a roundabout road home. Accordingly, on our return, we left the canal about thirty miles from Kingston, and went down Whitefish River into lower Beverley lake, through this, and down the Gananoque river to our own St. Lawrence, and up the pellucid waters of the latter home.

We got into lower Beverley Lake one evening about dusk, and laid our course carefully, as the lake is six or eight miles long, and we were anxious to maintain our reputation for accuracy. But "the best laid plans of mice and men gang aft a-gley," and when darkness fell, we found ourselves in a wilderness of weeds and islands, where we had expected nothing but open water. After pulling our weary way among these for an hour or so, and finally getting out of the weedy district, we decided to go ashore, pitch our tent, have dinner, and wait for the morning. Imagine our dismay, therefore, when we found that our matches had been left at the last stopping place. We never realized the importance of "the day of small things" so fully before. And as neither of us possessed that particular phase of character which would find gratification in rubbing two sticks together for fifteen or twenty minutes, we reluctantly decided that we would have to dispense with a hot dinner, and make believe we were at home, and that it was washing day. However, fortune favoured us again by bringing us in sight of a small bush fire, whence we plucked a smouldering brand, and with the nascent prospect of a hot meal before us, resumed our course. But we soon met with another reverse. None of the islands on which we landed afforded even a spot where we could make a fire—to say nothing of pitching our tent. They invariably consisted of narrow pebbly beaches, backed by high precipices thickly covered with boulders and brushwood. After exploring a number of these (chiefly by the sense of touch—and to the great disparagement of both our skins and our tempers), we lowered our standard of happiness and decided that we would be grateful if we could find a beach to cook our dinner on and that, after dinner, we would woo "the balmy goddess" in our boat, with our limbs distributed over the seats and other elevations, whose relative positions and geometric importance we already began to carefully estimate, in order to effect a partition which should be mathematically just. Landing again several times, we were finally successful in finding a broader beach than usual, just as the last fraction of the brand was dropping off. We soon had a roaring fire, and everything nicely under way for a splendid dinner, when our ears, long accustomed to only our own voices, were greeted with a "good eb n'in' gen'l'm'n," and looking up we beheld a dusky African approaching. We were not imaginative enough to believe that we had fallen in with a tribe of cannibals—especially when we noticed that his teeth weren't filed, and that the location of his garments didn't show any glaring misapprehension of what they were intended for—but we were considerably surprised. However, we saluted him politely, and he volunteered the information that "he lib'd on dis isl'n," a fact which he seemed anxious to impress upon us, and adverted to several times during the conversation. Having received his cheerful permission to so-

jour on the "isl'n," we invited him to stay to dinner, and he willingly did so. We must have presented a picturesque appearance as the three of us sat round the bright camp fire, demolishing fried bacon, fish, green peas and potatoes, bread and butter and tea, with a relish which can only be obtained by such an experience. After dinner, our guest offered to take us to a "bully place fur to camp"—an offer which we gladly accepted, and he went off for his canoe. He soon reappeared, and, as the moon was just rising, he had brought his wife out "fur a pleasure sail." After having the honor of being presented, we shoved off our boat and followed in the wake of the canoe till we came to the spot. The ground was smooth and gently sloping, and it certainly was "a bully place fur to camp." Here our benefactor, after telling us of the best fishing grounds, and giving us some general information about the lake, left us with a hearty "Good night 'n' sleep sound gen'l'm'n." We lost no time in pitching the tent, and spreading our blankets on the long, soft grass, we were soon lost in slumber, and the visions of our last waking moments were of a shining black face surrounded with a halo, in which floated dreamily around "is he not a man and a brother?" But I must bring my narrative to a speedy close; for the JOURNAL issues no supplements. After accomplishing over two hundred miles in ten days (chiefly by rowing) we arrived home and resumed our role in civilized life. And now to hear us at table, ask in the most dulcet tones "will you kindly help me to a potato?" One would never suspect that the common formula once was "you don't want all those murphies for yourself, do you? Sling half that potful of spuds this way, you lop-eared son of a sea-cook." Yet it was even so. Such is the force of surroundings.

A CORRECTION.

To the Editor of the Journal.

SIR:—My attention has been called to a statement in your issue of October 20th, that class tickets in the Medical Faculty of McGill University had been raised to \$20.

Allow me to state that no such change has been made; the fees are the same as usual both at the College and at the Hospital.

I remain, Yours, &c.,

WILLIAM OSLER,
Registrar Medical Faculty.

UNIVERSITY FUNCTIONS.

To the Editor of the Journal.

DEAR SIR:—It has long surprised me that Queen's, which has shown such a progressive spirit lately, should not have extended it for the benefit of those whose straitened circumstances would not permit them to attend lectures at a College. It has been laid down in England, that the three functions of a University are, 1. To teach. 2. To encourage. 3. To examine Students, and I am sure it will be agreed that the second of these is sufficiently important to merit the attention of all who are interested in academic education. Toronto University long ago thus considered its duties, and amongst its undergraduates have been enrolled hundreds of poor men, who at a distance from that seat of learning pursued their studies privately, whilst working at their daily occupation to earn their livelihood. I am sensible of the importance of bringing as many as possible under the immediate teaching of the professors, and

that this system is spoken of as one which would take away the students we now have. But I think it very unlikely that those who can now afford to come here would voluntarily forego advantages which are of incalculable benefit to their education, in order to undertake the far more difficult task of getting up examination work in private. While this is more than questionable it is quite certain that the adoption of the system advocated would attract a large number of outside students who would be a credit to Queen's; for those who have pluck enough to work out their own salvation in such matters are men of sterling stuff, men who are bound to succeed, and who in the battle field of life will fight their way to the front ranks. They are men who deserve encouragement; and if our Alma Mater could free herself from the comparatively narrow groove in which she now moves to extend her helping hand to those who are bravely struggling, her liberality would be amply rewarded by the appreciation of the public in Canada; who would look upon her as an institution which deserves well of her country; by an enlarged roll call of undergraduates, and by the satisfaction of having exercised that large hearted generosity in the discernment and advancement of the true interests of learning which should ever be the chief glory of a University.

Yours truly,

A GRADUATE.

OUR CALENDAR.

(Communicated.)

The Calendar of Queen's University and College for session 1877-8, is neat and concise, and the varied information it contains, especially the examination papers of last session, and the short synopsis of the prospective lectures in many of the departments will prove a valuable aid to students.

It is to be regretted, however, that the time table has been somewhat changed.

In registering at the opening of the several sessions a student not only considers the necessity of selecting from among the options, subjects to which his abilities turn and a training in which may be of use to him in after life, to pursue in connection with the compulsory subjects, but he recognizes the importance of dividing these classes among the different sessions in such a way that the inconvenience of spare hours may not occur. He may also wish to take additional classes, not necessarily for graduation, but a knowledge of which he believes to promote a liberal education. And granting such considerations, he will anticipate the classes and hours at which they meet during the remainder of his course, and in registering will strive to group them to advantage. But when the hours of meeting for the different classes are being continually changed and interchanged, session after session, grouping to advantage is found impossible.

Much of a student's time may be wasted by spare hours. He may be prevented from making a free selection from optional subjects, and possibly even from graduating within four sessions. Changing the timetable in this way is decidedly unjust to the older students, and may prove an inconvenience especially to members of the lower class.

We hope that the order in which the classes now stand will be found satisfactory to all, and that no more changes will be made.

Our greatest glory is not in never falling, but rising every time we fall.—Confucius.

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Queen's College Journal.

KINGSTON, NOVEMBER 17, 1877.

UNIVERSITY FUNCTIONS.

Whether or not it is the sole duty of a University to encourage a love of study alike in ploughman and statesman, in the remotest parts of an empire, by scattering with no niggard hand the hardly won badges of scholarship, or to unroll to the favored few in classic halls the manuscripts of old Greece and Rome, to decipher the hieroglyphics of the mathematician, harder still, to unlock the caves of earth, and lay open its secrets, and, at last, to test and reward the toil of her students with the magic letters of the alphabet B.A., and M.A., are questions which years ago in England, and afterwards in this country, were debated with a warmth and spirit that showed only too clearly how intense was the interest taken in their discussion, and felt to be wrapped up in their answer. Last year the calm of collegiate life in the motherland was slightly ruffled by a revival of the old questions, when Owens' College moved for degree conferring powers, and London University was charged with having failed to fulfil one of the most important objects for which it had been called into being. Later on, the ripples from that distant centre reached America, and were promptly, though feebly taken up by CANADENSIS in a somewhat pretentious article on University Consolidation in Ontario. "Graduate's" letter which appears in the present issue of the JOURNAL suggests a revival of the University question, for, after all, the subject to be considered is, which of the two types of the University is the best—which of the two does most for the cause of education by encouraging struggling students everywhere, and spreading true learning throughout the country? All the old Universities in Europe belong to what might be called the continen-

tal type, and possess both teaching and degree-conferring powers, whereas the modern one as best seen in London University, has for its sole function the examining and granting of degrees; and in this way it undoubtedly aids not only individual students here and there, but also stimulates the pursuit of every branch of knowledge, if the prizes and honors awarded, make it worth while for a student to compete for them. Both these types were implanted and took deep root in the virgin soil of our young country. McGill, Queen's, Victoria belong to the Scottish or continental type, whilst Toronto, and Manitoba, the youngest toddler upon the University stage, have been modelled upon that of London. The former compel all students to take a three or four years' course of study under distinguished professors and teachers of all the "round of subjects constituting a course of liberal education;" Toronto prescribes a certain course of reading for her students who may be examined and obtain degrees without receiving any regular course of instruction, or even attending college for a single day. The "heroic stonemason" and the trained student stand upon an equal footing before the examiners of the Provincial University. The main question with them is, do the answers of the candidate show that he possesses a sufficient acquaintance with the prescribed subjects to entitle him to his degree? If so, give it to him. The former lay great stress upon the culture imparted to students from lengthened attendance on the lectures of professors, and by the contact of mind with mind engaged in the same mental pursuits; the latter, rests satisfied with the self-culture acquired by every individual in preparing for the examinations.

Whether or not, it would be advantageous to Queen's to combine the merits of the two types by admitting to examination, and conferring degrees upon those who for various reasons were unable to attend professional lectures for even a single session, is a question that might well engage the attention of the Senatus, and University Council. Doubtless, such a step would encourage many most deserving men to work their rugged way up to the bachelor's degree, whilst there is not the remotest danger of its lessening the actual attendance by a single student. To our mind the danger will lie rather in any attempt of our University, if such be made, to make her curriculum conform to the wants of those "hundreds of poor men" alluded to by "Graduate." These men could not, it is supposed under any circumstances attend College lectures, and in order that they might be examined at all, text books would have to be prescribed, books from which—even the best of them—no complete system of philosophy could be extracted—no correct conception of the circle of the sciences could be obtained. In this particular lies the great objection to Universities whose sole function is to examine and grant degrees to all comers, no matter where their information

may have been acquired. These Universities, though yet young, have done noble work in the cause of education, and they certainly seem to be doing but a simple act of justice in conferring degrees upon deserving and worthy men who read up privately the enormous amount of work required by some of these institutions for graduation. Ought not our Alma Mater to hold out a helping hand to such men? It is certainly well worthy of her earnest consideration. We do think that Queen's would be showing a just, liberal, and progressive spirit in granting a degree in Arts to every man who could succeed in passing the prescribed examinations for that degree, but the course of study pursued in the college should not be changed in even the slightest particular, in order to meet the wishes of any aspirant for University honors. While we therefore suggest that Queen's should conform to the practice of the modern University in conferring degrees, we must by no means be understood as advocating, or approving of the establishment in this country of State Universities modelled upon that of London. The tendency of such institutions must be to repress all individuality of teaching in the affiliated Colleges, to bind down slavishly to text books, to discourage the original research of professors, and in the end to positively hinder the intellectual growth of a nation in at least more than one branch of science.

THE PAPER in English Literature set at the July Examination of First-class Teachers is before us, and a wonderful production of a powerful intellect it appears to be. After its perusal one is surprised at a new country like Canada possessing such geniuses of the first magnitude who can throw off papers like these, for the author seems to have plumbed the depths and scaled the heights of English Literature. The conclusion is irresistible that either the examiner is such a genius as described, or the average catechumen, who presents himself, is a "progeny of learning," as our delightful friend, Mrs. Malaprop, would say. Here are a couple of examples by way of illustration:

1. Quote or refer to examples of excessive personification of nature, extravagance of imagery, and expression overcharged with condensed thought, furnished by this poet [Shakespeare] and compare him in these respects with Bacon.
3. Give a brief account of the life and works of the contemporary poet whose success caused Scott to abandon poetry.

No Shakespeare, we learn on inquiry is allowed in the room while the examination is going on, so the examinee has to extract those examples of "extravagance of expression overcharged with condensed thought," out of his own hair; nor is there any inkling given of the name of Scott's successful rival (Lord Byron, we suppose) in the manufacture of verse. An "account of his life and works" seems to be of less importance than to puzzle the student out of the marks he might obtain if the name of the poet were honestly given him. An interesting experiment would be to make the retention of office by these examiners dependent on their passing the ordeal of their own papers all around. We fancy if it were tried, there would be a number of offices vacant and a glut in the feather market.

PLATONIC LOVE.

'Tis much immortal beauty to admire,
But more immortal beauty to withstand;
The perfect soul can overcome desire,
If beauty with divine delight be scanned.
For what is Beauty but the blooming child,
Of fair Olympus that in night must end,
And be from all that bliss exiled
If admiration stand too much her friend,
The wind may be enamoured of a flower,
The ocean of the green and laughing shore,
The silver lightning of a lofty tower,
But must not with too near a love adore,
Or flower and margin and cloud capped tower,
Love and delight will with delight devour.

LORD THURLOW.

NOTICE.—Students and graduates are earnestly requested to furnish contributions of literary articles, seasonable communications, verse and items of news.

PERSONALS.

JOHN MCINTYRE, M.A., is a candidate for the Mayoralty for 1878.

D. P. CLAPP, who spent three sessions in Queen's, is head master in the High School at Stratford.

JOHN A. HAMILTON, B.A., '77, is assistant master in the High School at Iroquois. We wish John every success in his work of reconstruction.

WE REGRET that Mr. George MacMillan, who completed last session his second year in theology, has been prevented by indisposition from being with us this session. When restored to health Mr. MacMillan will return to Queen's.

W. A. LANG, M.A., has returned from the land of the brown heath and shaggy heather, and is now visiting his many friends in the city. He returns to us the same humble, genial and warm-hearted friend—notwithstanding the laurels he bears from across the Atlantic.

COLLEGE NOTES.

STILL THEY COME.—Mr. Morrison, a student of Dalhousie College, has appeared in our halls to enter the class of '80.

GLEE CLUB.—We sincerely trust that nothing serious has befallen this club, but we have heard nothing of it as yet this session. The leader, Mr. Stuart, we know is still rearing "the tender thought" of Gananoque, but is no one worthy of his mantle, or has he taken it with him that he may gladden with song the heart of his "Dinah over there?" Come boys tune up and give us a song "Ole Grimes," or "John Brown" or anything at all; we are growing melancholy and can't stand it much longer.

READING ROOM.—On Friday evening, November 2nd, a general meeting of the students was held immediately after the adjournment of the E. A., to select Curators for the Reading Room. Mr. Ritchie was called to the chair. After a few remarks in the way of an explanation as to the duty of the Committee, the election was proceeded with, when the following were appointed:—Hugh Taylor, Divinity Hall; Jas. Ross, '78, William Steward, '79; Hugh McMillan, '80;

John R. Pollock, '81. Later.—It is very apparent that the Curators have opened the literary box. A few broken chairs, and a general confusion of things mark the high appreciation set upon collections which have survived a repeated transportation from Cellar to Garret and *vice versa*.

KINGSTON COLLEGIATE INSTITUTE.—The concert given under the auspices of this Institution a few evenings since in St. Andrew's Hall was attended with marked success. The literary and musical talent displayed was well worthy of the support which it received from a large and appreciative audience. This seat of learning, the oldest school of its kind in the Province, under its present Rector, Mr. Knight, is successfully maintaining its position among the first class High Schools. Its ability to impart a good, practical, business education, besides its facilities to prepare students for the various school teachers and matriculation examinations, make it in every way well worthy of the support of the people of Kingston and surrounding country.

THE COLLEGE WORLD.

MCGILL has 119 Freshmen, viz.:—Arts 24; Science 6; Law 35; Medicine 45; and Par-tial 9.

THE COLUMBIA SPECTATOR reports a very creditable acquittal of their students at the eleventh Fieldmeeting of the Athletic Association.

ACTA COLUMBIA.—The most successful regatta ever held in the vicinity of Columbia on the Harlem came off on the 2nd of October. Columbia's bow showed to the front about six feet as the boats crossed the line, in the six-oared gig race.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS offers for competition in Oxford and Cambridge Universities an exhibition of the value of £60, tenable for two years, to a Student who shall be approved as a candidate for *Missionary Work* among the heathen in India and the East. The exhibition is open to members of the University who have completed at least one academical year of residence.

ÆSCULAPIAN SOCIETY.

A mass meeting of the Medical Students was held at the Royal College on Saturday evening, Nov. 19th, for the purpose of organizing a Society which should have for its object the improvement of its member in literary and scientific knowledge.

James Macarthur, B.A., being called to the chair, the meeting was formally opened, after which the election of officers was begun and resulted as follows:—K. N. Fenwick, M.A., M.D., President; James Macarthur, B.A., 1st Vice-President; D. P. Lynch, 2nd Vice-President; R. A. Leonard, Secretary; J. E. Galbraith, Treasurer; W. Lavell, Librarian; R. W. B. Smith, Critic; J. W. Horton, Assistant Critic; Executive Committee, Messrs. Donovan, Craig, Kennedy, Henderson and Lewis. Honorary members—the professional staff.

ACKNOWLEDGMENTS.

CHAS. LEGGE, C.E., \$5.—The Secretary-Treasurer has adopted the principle of giving immediate relief and assurance to the subscriber by a postal card receipt on payment of his subscription. But the extreme generosity of Chas. Legge, C.E., of Montreal, has compelled us to make a digression which we would willingly make for all such expressions of real interest and sympathy in our literary efforts.

We have also to thank those friends who have remitted so promptly the amount of their subscription, and in addition their very kind and encouraging criticisms.

TRADE NOTES.

Do not forget that A. Sutherland is a fancy boot and shoe maker.

Cleanliness is said to be next to *Godliness*, and that he might have a hand in the great effort which is being made to raise the standard of morality, J. Cridford has offered the use of his baths at very reasonable terms.

A. B. Rice, dealer in foreign and domestic fruits, confectionery, etc., etc., has removed to the Brown Block, upper Princess Street, where we hope he will be favored with that patronage which his gentlemanly and business-like efforts solicit.

IN MEMORIAM.

Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts,
That finds not here an end,

There is a world above,
Where parting is unknown,
A whole eternity of love,
Formed for the good alone.

Since our last issue we have been called upon to mourn the death of an earnest and esteemed student, who, on account of ill-health, was obliged to discontinue his studies in the early part of last session. Though here but a short time, still he secured the respect of his Professors, and the esteem of his fellow students, and gave promise of an eminent career. But it has pleased an All-wise Providence to order otherwise. After a lingering illness, he has passed away to his rest. His many friends drawn around him by his kindly disposition mourn his departure, though they cannot but feel that it is a great gain to him.

The following is a copy of the resolution adopted by the Alma Mater Society last Saturday evening:

"Resolved, That whereas it has pleased Almighty God to remove from this life one of our most beloved and esteemed fellow students, therefore this Society desires to express its deep sense of the loss we have all sustained in the removal by death of Mr. John McLay, and also its sincere sympathy with his sorrowing parents, and other relatives in their bereavement, and with the hope that a Merciful Father will so temper the blow to them upon whom it falls most heavily, that they may bear it with calm submission, in the hope of a blessed reunion hereafter."

ALMA MATER SOCIETY.

On Saturday evening last we had the distinguished pleasure of being present during a very animated debate, held in connection with the above named society. Preliminary arrangements had been gone through ere our arrival on the scene of action. These, we were duly informed consisted of the reception and discussion of a note from Mr. R.W. Shannon, tendering his resignation as one of the sub-editors of the JOURNAL. A resolution was passed by the meeting expressive of deep sympathy with the family of the late Mr. John McLay, a student of last session, and a fellow member of this Society, whose death last week was felt with much sorrow by every one around the College, who had had the pleasure of his acquaintance. We now come to the debate. The Chairman of the evening, Mr. G. Bell, took the chair. There was then the usual reaching for hats, canes and over-coats by those members of the Society who had important (?) business to attend to down town. Many, however, anxious for the welfare of their country, remained in order to interrogate the coming ages, as to her future career among the sister nations of the earth. Hope lead high as the Chairman announced the question with which incipient orators and statesmen were willing to grapple in the arena of eloquence and debate. The subject was none of your *namby-pamby* ones. It was one worthy of the discussion of the ablest statesmen of the day. So thought we as we heard the Chairman read "Is independence the future destiny of Canada?" The affirmative, led by Mr. Ritchie, maintained that the present pupillage of Canada as a Colony must soon give way for the maturity of natural life; that England's mineral and manufacturing resources must in due time become exhausted; that like all other preceding empires, she will sink from her high position as the leader of the world, and that Canada from her immense mineral wealth, her extensive territory, her future teeming population, must necessarily like the colonies of the Roman Empire rise to independence and to power. They contended that a Pan-Britannic Empire was only a poetic dream, without an example in the past, and from the natural barriers which separate England's scattered colonies impossible of realization in the future. They held that annexation to the United States was a mere bug bear; for by the time Canada, not forcibly but freely, assumes independence, she will be able to sweep America from the field.

The negative, led by Mr. Webster, ably maintained that England had a principle of life never possessed by either Greece or Rome,—that she will therefore maintain her supremacy,—that there is no probability of the appearance of Macaulay's "New Zealander."—that the intense loyalty of Canadians calls ever for closer alliance with the Mother Country,—that that feeling was beginning to be reciprocated at home,—that independence meant nothing short of annexation to the United States, and that Canada would much rather be a member of the British Empire than a part of Republican America, whose Government is ever developing the evidences of corruption, if not even of decay. Much more was said and said well by able speakers on both sides. The debate, however, proved, by the fluency, good sense, and well directed arguments of some of the most effective debaters, how very useful this Society has proved itself to be in the past. Let all students who aspire to oratorical honors take a note of this, and govern themselves

accordingly. And now as the reader, anxious for the fate of the country, will be impatient for the Chairman's decision, we must conclude. After eloquence, wit, satire, argument, history, poetry, philosophy and even prophecy (for the age of prophecy has not yet ceased) had done their utmost on both sides to forecast the Canadian horoscope, the Chairman poising the scales of justice with firm but impartial hand, decided that the patriotic affirmative had read the signs of the future with a clearer eye than their loyal opponents, and that independence was the destined goal to which our country is surely tending. That's one political problem solved at any rate.

ELOCUTION ASSOCIATION.

The annual meeting of the Elocution Association was held on Friday evening Nov. 9th. The increased attendance shows that the Society is still in a flourishing condition. The reports of the Secretary and Treasurer were read and adopted. The Treasurer's report showed a balance to the credit of the Society, which fact speaks volumes for Mr. Elliott's good management and unflagging zeal. The thanks of the Society were cordially tendered to the retiring officers, for the very efficient manner in which they had discharged their respective duties. The election of officers for the ensuing year then took place. Rev. Professor Mackerras was again unanimously elected President. Vice-President, Mr. D. A. Givens; Secretary, Mr. J. D. Bissonette; Treasurer, Mr. W. Breden; Committee of Management, Messrs. McKenzie, Chisholm, McLennan, McMillan and Taft. The unanimous re-election of Prof. Mackerras to the office of President, manifests that the members appreciate his services. We have no hesitation in stating that the Society's success during past years, is mainly attributable to the fact that Prof. Mackerras has devoted a great deal of time to, and displayed a great deal of energy in its affairs.

MISSIONARY ASSOCIATION.

The annual meeting of the Missionary Association was held on the morning of the 10th inst., in the Theological Hall. In the absence of the President, Mr. A. H. Scott, B. A., was called to the chair by the unanimous voice of the meeting. After devotional exercises had been conducted by that gentleman, and the minutes of the previous annual meeting had been read and sustained, the regular order of business was suspended in order to admit nine new members. The Association then proceeded to hear the reports of the various retiring officers. The Recording Secretary in his report dwelt upon the past history of the Association, which extends back through a much longer period than that of any other society in connection with the University. He pointed out that it had a higher and consequently more important object in view. He went on to speak of the practical work which had been accomplished by individual members of the Association during the past summer. Seventeen of them were actively engaged in mission work under the auspices of the various Home Mission Committees of the Presbyterian Church—fourteen in Ontario and three in New Brunswick. It was pointed out that this number was considerably smaller than that of the summer of 1867, on account of the ill-health of several members, which compelled them to withdraw their

names for a season from the active list of the Association.

The Librarian and Tract distributor made a statement of the work which he had done during last session, and showed that it had been limited only by the number of tracts with which he had been furnished. The Treasurer of the Association not having arrived his report was postponed, and the meeting passed on to the election of officers, which resulted in the following gentlemen being chosen:—

President, A. H. SCOTT, B.A.
Vice-President, JOHN FERGUSON, B.A.
Corresponding Secretary, HUGH TAYLOR.
Recording Sec., JAS. CUMBERLAND, B.A.
Treasurer, JAMES MASON.
Librarian, JOHN R. POLLOCK.
Committee.—Thos. S. Glassford, B.A., Joseph F. White, B.A., Andrew Love, John Chisholm.

After attending to some other business in reference to the Mission Stations under the care of the Association, the meeting was closed with the benediction.

DIVINITY HALL.

The Theological Faculty of Queen's University was opened on Monday, the 5th inst. On the same day the examinations for entrance to the Hall began, and continued until the 6th. Of the first year men the following, in order of merit were successful in bearing off four of the valuable scholarships awarded upon the Matriculation Examination:—

1. Leitch Memorial, (2), \$80, tenable for three years, A. A. Mackenzie, B.A., B.Sc.
2. Dow, \$100, Joseph F. White, B.A.
3. Dominion, \$80, G. C. Patterson.
4. Buchan (2), James Cumberland, B.A.

Class work began on Wednesday, the 7th. A feeling of regret prevails among us, occasioned by the absence of our heretofore honored and distinguished Professor, Dr. Snodgrass. Many were the pleasant hours spent, while we his students profited by the instructions of one who is now away from us; one whom we would rejoice to have over us again, one who for many years has been an ornament to the chair of Divinity. Though separated now our intercourse as Professor and students having ceased, we yet have, and shall long entertain a most grateful remembrance of him who was so beloved by us all; and we now send across Atlantic waters to the south of Scotia's land our kindest greetings, our earnest desires for continued success and marked prosperity to him who is at present the honored head of the Parish of Canonbie.

The work of the several classes is progressing favorably. Our Professor of Oriental Languages and Biblical Criticism is vigorous as in days gone by. The lectures of Rev. Geo. Bell, L.L.D. on the relation of Science to Theology now in course of delivery, are admirable productions. As the learned Professor advances in his subject, and brings the light produced by scientific research to bear upon the Word of God, the convincing testimony is sufficient to satisfy all that there exists the most beautiful harmony between the teachings of science and the declarations of Biblical inspiration.

But our chair of Divinity has not yet an occupant. In pleasing anticipations we behold our new Professor who we expect will soon be with us. And until these anticipations are supplanted by the reality which they prognosticate, we are congratulating ourselves with the assurance that shortly we shall be in the enjoyment of the life-imparting instructions of Principal Grant.

OUR EXCHANGES.

WE ARE pleased to acknowledge the receipt of the *Christian at Work*, which we find to be worthy of its successful past.

OXFORD AND CAMBRIDGE UNDERGRADUATES JOURNAL comes to us as a powerful College organ, rather than as a literary journal. Happy Alma Mater.

UNIVERSITY GAZETTE, of McGill College, has appeared in a very neat form. We hail our contemporary with hearty congratulations upon its good looks.

THE SCOTTISH AMERICAN JOURNAL is not a College paper. But it is a Journal which will stand the test of our critical eye. We can recommend it as worthy of universal support.

MONTHLY MUSINGS claims a good financial basis and in virtue of that has reduced its subscription price to the small sum of 60 cents. Its great aim is to arouse ambition and strengthen the ties which should bind the student to his Alma Mater.

THE KINGSTON COLLEGIATE INSTITUTE HERALD, a paper published by the boys, assisted we suppose by the girls of that Institution, is a welcome monthly guest to our sanctum. We should say, judging from its lively, vigorous tone, that the "youth" have not yet found in their lexicon that word "fail," and we don't think they ever will.

If the maxim, familiarity breeds contempt, be true, then it is evident from our list of exchanges thus far that it is virtuous. We hope, though, that our contemporaries will not maintain the virtue of the above maxim to the sacrifice of that familiarity which is becoming to the sphere of literature.

IAMBICS.

The following lines are the production of one of our grads, who was camping out this summer on Well's Island, the scene of the Thousand Island camp meeting. Finding a snuff box one afternoon, and not indulging in the narcotic himself, he advertised it in the Trustees' office as follows:—

To all to whom these presents come:

The undersigned	And never forsake
Records a find;	The legal seisin
A box of snuff,	Of his <i>casus</i> sneezin'.
The filthy stuff—	If he simply applies,
The weed nicotian.	Refraining from lies,
Dative of motion	At the office of these
To membrane pitu—	Millinsulate trustees;
Wary if you	But if he evades,
The person cognize	He'll go to Hades
Who owns the prize	And now say I.
And if he confess	That if by my,
(As he will, I guess.	<i>Cacoethes scribendi.</i>
Before he obtain	The <i>ratio essendi</i>
His snuff box again)	Of titillation
That the taking of snuff	Resumes its station.
Is more than enough	And the snuffer's nose
To really disgust	Resounds to his blows.
Any "ornery cuss"—	May heaven an't please
Toiner; and Sickens,	her,
The very Dickens	Reform the sneezer.
Why, then he may take	

AN INDORSED NOTE.

The Toronto *Telegram* thus indorses the opinions expressed by the JOURNAL in a recent editorial note

"There is some force in a remark of the *Journal*, an interesting little sheet issued from the Queen's College, Kingston, during the season, by its Alma Mater Society, that the tests by which candidates for school certificates are examined are absurdly high and

the questions altogether too stiff, if the work of the teacher in preparing himself and the remuneration he receives for his labours after he has passed be taken into consideration. The *Journal* thinks that if the examinations of teachers were conducted with a little more regard to reason and common sense, the temptation to steal advanced copies of the papers would be greatly diminished, and ventures the opinion that if the tables were turned, not one of the exacting people around the Education Office would come out of the ordeal with his feathers undiminished. It does seem reasonable to say that there is very little use in compelling a candidate to cram himself with information, which he never puts to any practical use, and which he forgets the day after the examination, all for the sake of getting his certificate, and that to do so partakes somewhat of the nature of what our contemporary calls "solemn foolery."

Students, you should patronize those who patronize you.

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Eastern Fruit, by Nasby, 30c., for 15c.
The Golden Butterfly, \$1. for 50c.
The Two Destinies, by Collins, \$1. for 50c.
Patricia Kemball, by Mrs. Lynn Lynton, \$1, 50c.
Sidonie, a novel, \$1. for 50c.
My little Love, by Marion Harland, \$1, 50c.
Mad-Cap Violet, by Black, \$1.25, for 63c.
A Mad World, by Chambers, \$1, for 50c.

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EXSCRIPTA.

Baron Alderson, the late judge, on being asked to give his opinion as to the proper length of a sermon, replied: "Twenty minutes, with a leaning to the side of mercy."

It was observed of a philosopher who was drowned in the Red Sea, that "His taste would be suited, for he was a man of deep thinking, and always liked to go to the bottom."

Dean Swift said that the reason a certain university was a learned place was that most persons took some learning there, and but few brought any away with them, and so it accumulated.

Beyond doubt the librarians of large collections of books should be educated men. Somebody has found the "Frogs" of Aristophanes in a classified index under the head of "Reptiles."

A country doctor has had his portrait painted, and a local art critic declares that you can feel saws and things rasping over your bones, and taste calomel, blue pill, and quinine, as you look at it.

Prize poetry—On the death of Wolfe, a premium was offered for the best written epitaph; among the poems sent in there was one containing the following curious stanza:

"He marched without dread or fears,
At the head of his bold grenadiers;
And what was miraculous, nay, very particular,
He climbed up rocks that were perpendicular."

ENGLISH UNIVERSITY BILL.—The University Bills, which when introduced last year into the Imperial Parliament, dealt with Oxford and Cambridge separately, have this year been amalgamated, and bid fair to become law. The joint measure provides for the appointment of a commission for each University, which shall have full power to make certain improvements, the most important of which are the handing over of part of the emoluments of the Colleges to the Universities, and the extension of the University professional system as distinguished from the tutorial system of the Colleges.

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Spurgeon's Treasury of David, John. Ploughman, &c.
Smith's Dictionary of the Bible.

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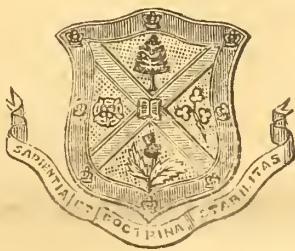
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Queen's College Journal

KINGSTON,



CANADA.

VOL. V.

DECEMBER I, 1877.

No. 4.

BEFORE our next issue it is expected Principal Grant will have entered upon his new duties. His departure from Halifax seems to have occasioned wide and general regret, as he was a great social as well as clerical force among the Nova Scotia people. Queen's may reasonably expect to move ahead at once under his vigorous administration, as he is a gentleman of great capacity for work, and greatly successful in pushing forward every enterprise with which he identifies himself. So well-made is his reputation for tireless energy that a brother parson avers he would never consent to live beside him, his restless activity rendering sleep in his neighbourhood utterly impossible!

A CORRESPONDENT of the *Globe* charges Trinity College, Toronto, with selling its degree of D. C. L., for so much per parchment, instead of conferring it for literary, professional, or scientific worth. He derides the idea that any of the three clergymen who were recently invested with doctor's hoods deserved the distinction, and is very philistine in his letter altogether. There may be too great prodigality and too little discrimination in the distribution of these academic honors (of which we will have something to say at another time), but the charge of marketing degrees deserves no serious notice. Germany and the United States (where every foreign clergyman, it is said, is made a D. D. as soon as he sets foot on its soil) have done much to destroy the value of degrees which, however, no more make their wearers distinguished than Hector's plume made him a hero; but things are not so bad as we would be made believe. Queen's has been especially careful in its distribution of honorary degrees; and, it is to be hoped that it will be equally careful in the future in preserving the value of the distinction.

CAMBRIDGE has done itself the honor of adding the name of Charles Darwin to its illustrious roll of doctors of laws. Aside from the peculiar theories which have given Dr. Darwin a world-wide celebrity, he is one of the most eminent of naturalists, and comes honestly by his love for the study of nature,

his grandfather, Erasmus Darwin, being likewise distinguished in that department of knowledge. Intensely Conservative as Cambridge is, and stronghold as it is of ecclesiastical orthodoxy, it has not withheld its academic approbation of the value of Darwin's investigations, which every petty pulpiteer flouts as though their author were a Tom Paine and a Voltaire rolled into one. Abused and barked at as he has been by the "uncoguid," Darwin is one of the great minds of the century, whatever may be the ultimate fate of his startling theories. If his detractors would display a little of Darwin's modesty and purely scientific method of treatment, the world would be spared the infliction of millions of cubic feet of noxious gas,

A MISERABLE attempt was made by a few sectarian fanatics here to prevent the induction of ex-Principal Snodgrass into his Scottish charge, on the ground that he was "deposed" from the church in Canada for the active part he took in bringing about the Presbyterian Union recently consummated. The idea of a Rump excommunicating the major Body and cursing all who differ from it, bell, book and candle light would be irresistibly funny, if it were not for the contempt into which it brings the religion in whose name it is done. A wise pietist and eminent man once regretted that many men were willing to suffer for Christ, struggle for Christ and die for Christ, but few men were willing to live for Christ. This rancorous pursuit of Dr. Snodgrass simply because he promoted a fraternal re-union between two estranged branches of the same Church does not speak much for the indwelling of Christ in the breasts of his would-be persecutors. Happily, they were as ignominiously unsuccessful as their bigotry deserved. If the fires of Smithfield are never re-lit it will not be for want of the *odium theologicum*.

DR. MURRAY, of McGill College, formerly professor of Philosophy in Queen's, recently delivered a lecture before his University, on Political Philosophy, in which he advocated the teaching of that subject as part of a liberal training. There can be no doubt but that the inculcation of sound principles of

government would be most advantageous to the University student, but there are difficulties in the way, so far as Canada is concerned, which would interfere greatly with the profitable treatment of the questions which would arise in this political department. For instance, it is very desirable that students should have accurate ideas on the all-important tariff question. They should be so instructed as to be able to reduce the wrangles over the merits of Free Trade and Protection down to clear and demonstrable principles. In one of the most brilliant chapters of his *History*, Macaulay shows how a debased currency inflicted more injury on the British than half of the bloody wrongs that make up the story of the national life, and over the narration of which the heart still beats. And so with Free Trade and Protection. The choice between them is fraught with the heaviest consequences to the individual pocket and the national weal. Beside it, the discussion over an O'Donoghue amnesty or sentimentalism of the sort is a mere triviality. But, so heated are our politics, could Political Economy be successfully taught in our Universities just now? Partizanship too frequently is impregnably fortified against any instruction which is hostile to its predilections, and lectures to the Free Trade partizan on the truths of Protection, or *vice versa*, would be, for the most part, as the idle wind. It is different in Great Britain where factions do not war over these antagonistic theories. There, the national mind is made up that Free Trade is a great economic Truth; and the abolition of the Corn Laws is looked back to as a proud conquest over fiscal ignorance and superstition. A professor there would no more think of preaching Protection to his students, than he would of crusading against the Catholic Emancipation Act, or calling for the restoration of Old Sarum and Grampound. But here it is widely different. Our tariff, to commence with, is a hybrid one, and our Parties fight wickedly over their pet theories. The difficulty thus presented is not easily set aside. Have our University professors the courage to face it? We hope they have, but it is a doubting hope.

HORACE, BOOK I—ODE I

MYCENAS ATAVIS EDITE REGIBUS, ETC.

Mycenas offspring of a kingly line,
My patron and darling of my soul!
There are some whose high ambition is to shine,
In the Olympic racecourse, where roll
Their chariots amid clouds of dust, and the goal,
Just grazed by the glowing wheels, and honor's palm.

Advance earth's haughty lords to deathless fame.
One man's delighted with the crowd's applause,
Who strive to place him o'er their country's slaws;
Another of his spacious barns contain
Immeasurable stores of Lybian grain.

The rustic, whose sole pleasure is to reap,
His patrimonial fields, you'll ne'er obtain,
By offer of Attallic bribes, with trembling heart,
To sweep.

In Cyprian bark, the broad Myrtos deep,
The merchant, fearing the southwestern winds,
Contending with the rude Ieanan sea,
To praise the city's easy opulence inclines,
But afterwards untaught to bear stern poverty,
His shattered timbers once more firmly binds.

The ivy wreath that decks the learned man's head,
Gives me a place among the God's above.

The sacred woodland's cool, refreshing shade,
Uplifts me from the herd; if the muse my song
Reward,

And Polyhymnia refuse not her Lesbian lyre,
But, if you'll acknowledge me a lyric bard,
You'll crown ambition's loftiest desire.

STUDENT.

PRINCIPAL GRANT'S ARRIVAL.

ENTHUSIASTIC RECEPTION.

The advent to Queen's of a new Principal is something which is not of frequent occurrence. Considering then this infrequency, estimating the high standing of the gentleman who has been called to the head of one of the first educational institutions in Canada, and considering with what feelings of regret the people of the Lower Provinces, and particularly the citizens of Halifax, bade farewell to one who has long been the subject of honored attachment, the students of Queen's deemed it proper to give expression to the cordial feelings they each entertain towards Principal Grant by the magnificent reception which was tendered to him on Friday afternoon as he entered our progressive city, which will be the scene, we fondly anticipate, of a long and successful career.

Assembling in the afternoon at the University buildings, where floated the Union Jack, whose folds excited by the breeze seemed to indicate that they clapped for joy, the students of the Theological and Arts Faculties formed into procession and left the College. Moving along Arch street, up Barrie and down King, thence from Brock to Ontario streets, they were met at the Royal College of Physicians and Surgeons by the students of the Medical Faculty. Having enjoyed the hospitality of the Medicals until the Battery band arrived, at 3:30 p.m. the procession was re-arranged. Heading the procession was the band, next came the Divinity students, next the Medicals, followed by the Arts. Off we started nearly two hundred in number, on our mission of welcome. On our march, when the music of the band which seemed to move things inanimate was stopped at intervals, we caused the air to resound with the enchanting symphonies of a college song. Come to the station we formed into lines

and stood still, while our representatives took leave of us for a moment to welcome Mr. Grant as he stepped off the car. The train having arrived our new Principal was met on the platform by the Vice-Principal, the Professors, Mr. A. H. Scott, B.A., in behalf of the students of Theology, Mr. D. A. Givens in behalf of the students in Arts, and Mr. J. E. Galbraith in behalf of the students in Medicine. A carriage was in readiness for the Principal, and as he passed between the lines of students, he was greeted with shouts of enthusiastic welcome, the appreciation of which was signified by the Principal's uncovered head and gentle bow. With light steps and joyful hearts we now proceeded cityward. The band on the return again played some soul-stirring airs, and we sang again the more lustily. Walking down Princess, out King and up Johnson streets we halted as we came to the residence of Prof. Mackerras. Here we formed an enclosure through which the Principal and Professors drove, and as they stepped out of their carriages we gave vent to a good hearty students' cheer, and surrounded the vestibule of the Professor's residence to hear a word from him whom we were honoring. In a very few words Mr. Grant expressed his thankfulness at the cordial and enthusiastic greeting which he unexpectedly received. He made no promises, but so long as he held the honorable position to which recently he had been called he would strive to maintain the dignity of the office by an impartial observance of the responsibilities it incurred; and he wished so to act that every student might regard him as a personal friend.

Taking leave of the Principal for the night, expecting to meet him at the inaugural exercises on Wednesday, we proceeded in true student style serenading some of the Professors on our way, to the Royal College of Physicians and Surgeons. Here after singing "God Save the Queen" we sent away the band with three hearty cheers. Left alone as students, we joined hands and sang that long worn but ever fresh "Auld Lang Syne." And there with hands clasped before we separated, we said in effect, if not in words:—we are here as members of a common Alma Mater—as representatives of the different Faculties of Theology, Medicine and Arts, we have a common interest in her prosperity—we have already proved her, and as this day we have welcomed among us, one who is to be our head, let us ever strive to assist him and his colleagues in their work of bringing our noble institution even to a higher point of excellence than she has yet attained. This day let us pledge fidelity to each other; let no circumstance arise which shall cause any feeling but that of kindness and good will among us who are represented here; hand in hand let us work while here, and when we go out to meet the competition which a busy world in its many departments presents, let us with energy, activity and perseverance show that we are worthy sons of worthy Queen's.

INAUGURATION OF DR. A. A. HODGE AT PRINCETON.

"The spirit of Elijah doth rest on Elisha."

Dr. Chas. Hodge is now 86 years old, and up to the beginning of this present session, and for 55 years, he has performed the full duties of teacher and professor in Princeton Theological Seminary. And during that time his work has been such, both in teaching and writing, as to make his name known the world over. Last year, feeling the weight of four score years, and being troubled with an affection of the throat which made it difficult to lecture, and having on hand important work outside of his professorship, he asked for an assistant. The directors determined to appoint an assistant professor who should ultimately succeed to the chair of Systematic Theology. The unanimous and urgent recommendation of the Alumni Association, and the choice of the Board of Directors was Dr. A. A. Hodge, eldest son of the old Doctor, and Professor of Systematic Theology at Alleghany. This choice was ratified by the General Assembly in June last, and Dr. "Archie" Hodge entered upon the active duties of the chair at the beginning of the present session. His more formal and public inauguration was appointed for Nov. 8. On that day at 11 a.m., the officers and students met at the chapel, formed a procession, the directors leading off, followed closely by the Trustees and Faculty, then the Trustees and Faculty of the College, followed by the students in order of their classes, and moved to the First Presbyterian Church, where a fair audience of citizens was waiting. After devotional exercises the Professor elect read and signed the usual promise. Dr. Paxton, of New York, gave the charge, in which he sustained his reputation of being one of the finest of American preachers in his earnestness, in the purity and style of his diction, and though not the "most finished orator," he was impressive and pleasing, and throughout held the undivided attention of all. Dr. Hodge followed with his inaugural address. In it he showed that it was no "prentice hand" that was dealing with profound truth, and he gave the Directors every reason to be satisfied with the wisdom of their choice. He has already become quite popular as a teacher. In closing his charge Dr. Paxton reminded Dr. Hodge that he was now entering on the duties of a historical professorship. A professorship that had moulded the theological tenets of more than one generation of young men, and which, since its foundation, had been occupied by Archibald Alexander and Chas. Hodge. And it is a coincidence worth noting that the new Professor combines in his own the names of both his predecessors. If he combines—as he promises to do—the results of the works of those great minds, and utilizes the "position of advantage" in which they have placed him as successfully as he gracefully unites their names in himself, then Archibald Alexander Hodge shall be no mean successor to Archibald Alexander and Charles Hodge; and the church will find in him one, in every way, qualified to accomplish the arduous task which it has imposed upon him; and young men shall be sent forth from under his teaching to fill the pulpits of the country who, as Dr. Paxton remarked, "with hearts fired with love to their Master, shall be able to gild any dogma or doctrine with the halo of His glory."

N.

ALMA MATER SOCIETY.

The last question debated in this Society was this:—"Was the rebellion of William Lyon Mackenzie and of his coadjutor M. Papineau justifiable." Every great man, the negative contended, had at some time or other in his life made a mistake, and the unjustifiable mistake of these two men was in raising a rebellion in Canada in 1837. If that rebellion had been successful we would not now be in the enjoyment of the freedom and protecting care of Britain; and all honor was due those loyal Canadians who through good and evil report successfully defended British rule in Canada, and drove back the horde of ruthless invaders who were flocking from across the border to join the rebellious party here; and who, if they had succeeded in their undertaking, would have subjected us to the evils of a Republic, unable to govern itself, or reduced us to the unenviable position of seeking a place in the American Union. The affirmative, on the other hand, argued that the exigencies of the times were such, that nothing short of a revolt to arms would have been of any avail,—that the Family Compact was becoming tyrannical, the clergy reserves unfair, and the growing evils of irresponsible government so great that none, boasting the freedom of Britons, could longer endure it,—that Mackenzie had made repeated efforts to have all these questions settled amicably, and failing in this he had resorted, as a last extremity, to arms;—that he was so far successful that the old Family Compact is dissolved, the clergy reserves have been settled, and our Government depends as it should, upon the voice of the people whom they govern. Yet the chairman, Mr. Cameron, decided that the "loyal sons of Queen's" could not justify a rebellion.

The nomination of officers for the ensuing year will take place this evening, and the election at the annual meeting on Friday evening, the 7th Dec. The committee appointed to amend and consolidate the Constitution will report at the annual meeting; and as important changes are to be made in the Constitution we expect a large meeting.

THE FIRST OF THE SESSION.

The Elocution Association gave its first Musical and Literary entertainment this session in St. Andrew's Hall, on Friday evening, Nov. 23rd. The audience, which was smaller than on some former occasions, would probably have been much larger had it not been for the unfavorable state of the weather. The President, who occupied the chair, first introduced the Glee Club, who sang "Mark the Merry Elves" in rather bad time. The first reader of the evening was Mr. W. Stewart, who rendered "Edinburgh after Flodden" very correctly, lacking however the vim which such a piece requires. Mr. J. R. Lavell then gave innumerable receipts for the cure of colds in such a manner as to almost make his hearers believe they were suffering in the early stages of bronchitis or pneumonia. The Glee Club next redeemed their lost reputation by singing in fine style "Ye Shepherds tell me," which received a hearty encore, and to which they responded by, so to speak, "letting out" on themselves and telling how they

"sparked on Sunday night." Mr. H. Mowat then made his *debut* with an amusing account of a law suit, "Bullum versus Boatum." Mr. Mowat bids fair to make a capital reader. Here a pleasing and instructive part of the programme was the rendition of one of Miss Nicholson's poems by the President. Mr. J. Cumberland, following, impressed his listeners with the "Dignity of labor." The Glee Club next sang "See our oars with feathered spray," with admirable effect. In fact the manipulation of their "ores" elicited another hearty encore. There response was "Heta-ai-roicharete." Next in order Mr. J. Ross gave an excellent recitation, viz.: "The character of the Puritans." Mr. H. Taylor drew forth rounds of applause by describing how a minister of the gospel literally "went to pot." The President rendered another of Miss Nicholson's poems. Prof. Mackerras' reputation as an elocutionist is too well known and stands too high to be benefitted by any comment we can make. The programme being exhausted, the chairman intimated that at the next entertainment, which will be given some time before Christmas, Prof. D. C. Bell would probably assist. The meeting was brought to a close by the Glee Club singing the "National Anthem."

THE OSSIANIC SOCIETY.

The annual meeting of the Ossianic Society of Queen's College was held on Saturday the 17th ult., for the purpose of electing officers and transacting business in general. In the absence of Mr. McGillivray, the President, Mr. Chisholm, the Vice-President, took the chair. After a few animated speeches had been delivered in the language of Ossian by several of the members present, the following officers were elected:—

Patrons—(1) Dr. Snodgrass, ex-Principal of Queen's University; (2) Mr. McColl, the well-known bard of Loch Fyne.
President—Donald McCannel.
1st Vice-President—A. McCallum.
2nd Vice-President—H. MacIntosh.
Secretary—Geo. McArthur.
Treasurer—J. E. Galbraith.
Librarian—D. McTavish.
Committee—H. McMillan, J. Smith, D. McArthur, F. M. McLennan.

It was then moved by Mr. MacIntosh, seconded by Mr. McArthur, that the thanks of the meeting be tendered to Mr. Charles McEachern for the able manner in which he discharged the duties devolving upon him as Secretary.—Carried. After a few more speeches the meeting was duly closed.

INSTALLATION OF PRINCIPAL GRANT.

At a meeting of the University Council held on the 19th ult., it was resolved that the Installation of the new Principal should take place on the 5th inst. Owing to the smallness of the Convocation Hall it was decided, very reluctantly, that only the formal proceedings should take place there, and that the City Hall should be engaged for the evening, when addresses of welcome, &c., would be the order of the day.

The following programmes were respectively adopted for the proceedings at the Convocation Hall, at 4 p.m., and for the City Hall, at 7:30 p.m.:

CONVOCATION HALL.

I.—Prayer by Chancellor.
II.—Statement of object of meeting by Chancellor.

III.—Reading by Registrar of Council of certified minutes of the proceedings of the Board of Trustees anent the appointment of Principal Grant.

IV.—The putting of the questions under statute 39 by the Chancellor to the Principal, and the expressing of the willingness by the latter to sign the declaration required of Professors in Theology.

V.—Declaration of induction.

VI.—Presentation to the Principal by the Chancellor of the Professors according to seniority.

VII.—Benediction.

CITY HALL.

I.—Short prayer by Chancellor.

II.—Address by Chancellor to Principal.

III.—Inaugural address by the Principal.

IV.—Congratulatory addresses by College Societies, &c., to Principal, and replies.

V.—Benediction.

Graduates and Alumni are expected to attend in academic costumes.

Arrangements have been made with the G.T.R. whereby return tickets may be procured for a fare and a third on presentation of certificates, which may be obtained from the Registrar.

Admission to the City Hall will be by ticket, to be procured from members of Senate and Council, and at the bookstores. The front seats in the City Hall are to be reserved for the students of Queen's and of the Royal College.

The adjourned meeting of the Council will be held in the Senate Chamber at 3:45 p.m. on the 5th inst.

The Professors of Queen's and of the Royal College of Physicians and Surgeons, Trustees, Members of Council, and Graduates, Alumni and students of both Colleges, are requested to meet in Ontario Hall at 7:15 and thence proceed in procession to the City Hall.

COMMUNICATED.

To the Editor of the College Journal.

SIR:—It must have been evident to those who attended the entertainment given by the Elocution Association last Friday evening, that the order preserved was not in keeping with what such a meeting demanded. If the object of those entertainments is to give encouragement to young men in Public Elocution, it is poor encouragement when they get that inattentive hearing, which some received on the last occasion. If the object is to afford the intelligent citizens of Kingston a few pleasant hours on these occasions, I think that the appreciative and unusually intelligent assemblies which generally meet your readers would take greater delight were that audible assent, particularly to the Glee Club in the rendition of their selections, dispensed with and the beating of time performed with the hands. If the object is to procure funds for the society, then the stamping, which follows the appearance in the hall of a person who has along with him what represents the entrance fee, is an effectual way of keeping out of your funds the fee, and out of your audience the representation. Hoping that the defects of last meeting will be serviceable in preventing their recurrence,

I am, &c.,

A WELL WISHER OF THE E.A.
Kingston, Nov. 30th, 1877.

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Queen's College Journal.

KINGSTON, DECEMBER 1, 1877.

"PROFESSORS."

The story is told of an American taking
leave of a friend that, when he shouted the
adieu "Good-by, Colonel," every male passen-
ger on board the steamboat acknowledged
the salutation by raising his hat and waving
a farewell. Had the traveller been a "Pro-
fessor" and similarly addressed, the chances
are that half at least of his fellow passengers
would have been wearers of the same title,
and have displayed equal alacrity in acknow-
ledging their rank. Professors are growing
as plentiful as blackberries, and the time is
apparently approaching when it will be a
genuine distinction not to bear the prefix.
"Colonel" Sellars in the play of *There's*
Millions in it, dwells with glowing rapture
on the vision of a "corner" in the hog mar-
ket which would make a porker such a scarce
and priceless treasure that the owner
would be pointed out on the street as
a man who kept his hog! The day may
come when the small boy with a grand
and mysterious air will inform his companion
that that man walking down the pavement is
worth looking at, for he is *not* a professor,
nor the son of a professor, but a plain Mr.

It used to be that a professor was the oc-
cupant of a University chair and a man of
supposed wonderful parts. But University
dons no longer monopolize the title, and now
professors can be whistled up who not only
never rustled their robes around a University
chair but could not define the difference be-
tween a University and a Universalist.
There was no rhyme or reason why a mild
old gentleman with his head stuffed full of
philosophy or heathen mythology should ex-
clusively enjoy the distinction of the title,
while supple young bucks with their brains
in their heels were debarred from the like

privilege. Consequently, we have professors
of dancing and deportment. And we have
professors of magic who shoot live canaries
out of real guns, and induce kind hens to
lay untold dozens of eggs in our old hats on
five minutes' notice. Professors in tights,
too, try to break their necks for our amuse-
ment at the circus, in "daring and thrilling"
flights through the inevitable hoop, "witch-
ing the world with noble horsemanship." Even
the tonsorial operator and capillary
abridger is no longer plain Strap the barber,
but a full-blown professor, with a wonderful
discovery which will force a luxuriant growth
of hair on the baldest head of the stoniest
statue. Then we have the professor of the
peripatetic order who illuminates the coun-
try school-house with his magic lantern,
teaching the young idea how to shout with
laughter at the wonderful tricks he plays
with the mysterious glasses. Not to be out-
done, the leader of the village brass band
blows himself out to the dimensions of a
professor, and announces in the local print
his professional readiness to supply dances
and parties with the choicest music on the
most reasonable terms. Strange to say, the
organist is never distinct from the professor.
It is claimed, with what reason we know not,
that no man ever saw an elephant or a mule
die, but certain it is, that mortal eye has not
yet rested on a man-organist who was not a
professor. Given a small boy to pump up
the wind, an organ, and a man with a bow-
ing acquaintance with a few solemn tunes,
and the result is as certain to produce a
professor as the meeting of an acid and an
alkali is to produce a fizz. All this is as it
should be. It is a proper revolt against the
arrogant pretensions of University grandees
to monopolize the rank and title of profes-
sional men, to the exclusion of experts in the
other and more practical walks of life. There
is no reason why the tailor who skilfully
swings the goose, or the gentleman who
adjusts cordwood to the required size of
stove, should not wear the blushing honors of
the title as well as the corn-doctor who holds
the secret of a salve which will draw out
wrought nails, or the clairvoyant who keeps
up his school intimacy with Demosthenes
and Jim Fisk. There is no more skill in
pulling a tooth than in pulling a boat, and
we should have a Prof. Aquarius as well as a
Prof. Molar. Upon what meat do these
our College magnates feed that they should
be real professors, while the Briareus-handed
alchemist who concocts lucent cocktails tinct
with John Bull bitters is scornfully regarded
when he assumes the title of professor of
mixed drinks? The spirit of the age is at
war with such mediæval exclusiveness. The
schoolmaster is very much abroad; the times
are opposed to such superstitious monopolies;
the right of every man to be his own pro-
fessor cannot now be justly disputed. Con-
ventions are the order of the day; let a con-
vention be called to decree the abolition of
the prefix of Mr., and the substitution of
Prof., and then there will be no more cruel

and invidious distinctions between gentle-
men who mix mortar, mix drinks, or mix the
ideas of students. *Fiat Justitia*—Let jus-
be done Brown, as the lawyer said in the
Big Push Case.

MR. GLADSTONE has been elected Lord
Rector of Glasgow University over Sir
Stafford Northcote, the Chancellor of the
Exchequer. If this election had been held
in Canada, some beams of Party sunshine
would have been extracted from the cucum-
ber, Glasgow usually choosing a Conserva-
tive, the retiring Lord Rector being Earl
Beaconsfield.

IN OUR last issue the speculation was
hazarded that Ireland would have a speech
from Mr. Gladstone, notwithstanding the
assurances to the contrary, he being no more
able to refrain from talking in public than
poor Mr. Dick was to keep King Charles
out of his memorial. The speech referred to
a good many topics, but was rather weak and
wordy, a very small piece of butter being
spread over a very large slice of bread. The
question of chief interest to college people to
which he referred was his University Bill,
but after a perusal of his remarks the world
is about as wise as before, generalities, neither
glittering nor profound, being flourished
about the ears of his audience. The aim, he
repeats, of his Irish University Bill, on which
he was defeated, was to "nationalize"
Trinity College, and to put all the youth of
Ireland on the same footing as regards higher
education—in other words, we suppose, (for
Mr. Gladstone says seldom anything plainly
enough to do away with the necessity of suppo-
sition) to arrange Trinity College matters so
as to suit the Roman Catholics. The attempt
more than probably deserved the fate that
overtook it. The Catholics do not want Mr.
Gladstone or any other layman to meddle
with their educational affairs, and voted
against the former's interference. His truck-
ling concession to them in proposing to
exclude History and Philosophy from the
subjects of University examination did not
conciliate them, while it disgusted the Eng-
lish nation. It is exceedingly doubtful
whether the State should have anything to
do with Higher Education, but when it does
interfere and cowardly refuses to insist on
teaching History and Philosophy for fear of
offending the superstitions and prejudices of
some, it is guilty of a scandalous misuse of
power. It converts the fair form of Educa-
tion into a mere torse.

TWO TO ONE ON THE DOCTOR.—A subject
proposed for discussion in the Esculapian
Society last Saturday was this, "Which has
destroyed most victims, the cook, fashion, or
the doctor?" It is to be presumed that one
side was meant to champion the cook and
fashion, and the other to espouse the cause
of the doctor. However this may be, the
doctors in embryo resolved that their pro-
fession should take no part in the contest,
and accordingly withdrew the third factor of
the question, leaving it to the cook and fash-
ion to fight it out among themselves.

THE COLLEGE BELL.

Pereunt et imputantur,
Up aloft in its old frame tower,
The tuneless monitor swings,
And sadly it mourns the loss of the hour
Whose parting knell it rings.

It seems to the listening ear to say,
In accents low and clear,
"Another gem has fallen away
From the circlet of the year."

O, gather up such precious grains,
That free from loathsome weeds
Life's harvest rich may crown thy pains,
Sown in these fruitful seeds.

And so, when cometh the vineyard's Lord
At close of life's brief day,
Thy well-used talents He'll reward,
With others nobler than they."

Thus, hour by hour, throughout the day,
As the youths pass to and fro,
The old bell sings this warning lay,
To the young hearts down below.

NOTICE.—Students and graduates are earnestly requested to furnish contributions of literary articles, seasonable communications, verse and items of news.

PERSONALS.

CHAS. McDOWELL, B.A. '77, is teaching in Linwood.

F. A. DRUMMOND, B.A. '77, is studying Law in Ottawa.

Dr. HICKEY, of New Jersey, visited the Royal College this week.

Mr. ODLUM and Mr. W. REID have again filed an appearance in the Medical School.

HUGH U. BAIN, B.A. '71, has accepted an appointment on one of the Allan steamers.

ARCH. MACMURCHY, B.A. '75, has assumed the Principalship of the Pembroke High School.

Mr. GEO. NEWLANDS, who was confined to bed with a severe attack of bronchitis, has quite recovered.

Rev. W. B. CURRAN, '59, late of Galt, was recently inducted into the rectorship of St. Thomas' Church, Hamilton.

Mr. BAMFORD, who has been teaching school at Lake Openicon during the summer, intends coming back after the holidays.

PROF. D. C. BELL commences his lectures on Elocution next week. The Lectures will be given daily at 4 p.m., free to Students and \$5.00 for the course to others.

ALEXANDER McKILLOP, B.A. '77, occupies a responsible position in the Pembroke High School. Queen's will be the scene of Mr. McKillop's labors next session.

ANDREW NUGENT, B.A. '76, and M. McKAY, '79, are at present engaged in teaching, the former in the High School, Cornwall; the latter in Ingersoll. Mr. McKay will be with us after Christmas.

Mr. T. D. CUMBERLAND, B.A. '75, has condemned himself to imprisonment for three years with hard labour in some law office, and we may have him with us again in Kingston before long.

Two of the members of the class of '72, Messrs. Malcolm Macgillivray, M.A., and

James Cormack, B.A., visited us last week. Their ministerial labors in Scarboro and Harrowsmith respectively are attended with marked success.

J. A. McDOWELL, B.A. '67, of Sarnia, a valuable worker for the JOURNAL financially, was here this week to attend the funeral of his youngest sister. We extend our sympathies to Mr. McDowell and his family in the loss they recently sustained.

AMONG the students who were successful in passing the very difficult examinations before the Law Society held in Toronto last week we notice the following Queen's men: John I. MacCraken, B.A., '74, Attorney; John B. DOW, B.A. '75, second intermediate. In the Graduates Class are the names of John R. Lavell, B.A. '77, and John Strange, B.A. '77.

Messrs. JAMES and D. MACARTHUR were called home on Wednesday, the 21st Nov. on account of the illness of a sister, who, we are sorry to learn, died a few hours before their arrival. This young lady had just completed her education in London, Ont., and while there had in some way contracted a cold which led on to that fell disease consumption, and now she is buried. We extend to her sorrowing brothers and her mournful family our sincere sympathies in their sad bereavement.

COLLEGE NOTES.

THOSE CARDINAL hat bands are killers. They are very hat-tactive.

INTER SILVAS ACADEMI QUÆRERE VERUM.—'Tis thus we speak of those stunted ever-greens.

NO STRANGERS are allowed in the Dissecting Room now,—none but students and clergymen.

The Esculapian Society is doing well and will in its day prove a blessing to all its members.

It is rumored that in order to insure attention a telephone will be used in future at the eleven o'clock lecture.

ORIGINALITY.—A student having given in an essay which surprised his professor by its unusual merit, was asked whether it was original? "Oh, yes, quite original," was the reply; "It was marked so in the book from which I took it!"

GLEE CLUB.—We are pleased to see that this Club is still alive and well and in very good singing order. We would like to see an increase in members, and a greater preference given to College glees. Encourage home productions, Fred.

A NUT FOR LAW STUDENTS.—A grad. who is deep in Blackstone, suggests as a problem for those similarly situated, the following:—When a student, who is interviewing the printer, knocks a page of the JOURNAL into pi, is he liable to an action of trespass or trespass on the case?

QUARE CLAUSUM FREGIT?—A law student has given us a solution to the question which has long troubled thinking people, as to the right of action the farmer has against the cow in the following case:—A farmer having purchased a parcel of land put the titled deeds in his waistcoat pocket and forgot to take them out before he went to his work the next day. On entering the field he hung up his outer garments on a tree, and while he was absent a cow came up and devoured both vest and deeds. The title, therefore, was evidently vested in the cow. What remedy has the man against the cow? Our authority says he might bring an action *quare clausum fregit* for breaking his close (clothes).

RINE AMONG THE MEDICALS.—On the day before Mr. Rine's departure from Kingston he responded to an invitation of some students who wished him to exert his talents where he could do most good, by making his appearance in the school of Medicine. Dr. Lavell, to whom we believe the public of Kingston is indebted for the visit of this great temperance lecturer, occupied the chair. Mr. Rine, as usual, forcibly depicted the evils of intemperate habits and dwelt especially upon the number of clever professional men to be found in this country whose usefulness is destroyed and happiness ruined by vicious habits which had been commenced in college. The lecture was a very able one, and was listened to attentively by those present who complied heartily with the request "Come along, boys, come along and sign the pledge." It is believed that there are now only two medical students who have not joined the movement.

MEDICAL COLLEGE NOTES.—Since Rine's advent, seven-up is the prevailing vice.—Terpsichore is courted by the medicals in leisure hours. A musical member of the second year plays "Paddy Carey," "Madame Angot," "The night before Larry was stretched," and a choice varied collection of jigs, quicksteps, reels, breakdowns, and quadrilles on the tin whistle, while the boys beat the floor with heel and toe.—Orators of the Alma Mater Society generally trust in Providence and good luck to remember their ideas upon the subject of debate. They may take a wrinkle from a member of the Æsculapian Society who arose in that body at a recent meeting and deliberately read his speech page after page from manuscript. The language was very beautiful, in fact the audience could not have been more pleased nor the chairman more convinced by the reading of any dozen pages of Johnson's Dictionary.—Some dissatisfaction exists among students at the want of assimilation between subjects for College examinations and for those of the Council. Among third year subjects prescribed by Council are Surgery and Obstetrics; among fourth year subjects Materia Medica. In the College course these are reversed. It is to be hoped that this state of affairs will be remedied as soon as possible.

A NEW THING IN PHYSICS.—Enquiring Junior returning from oyster supper on a windy night sits down on the boardwalk and reflects :

"Ver' r'mark'ble ph'nomenon zhis—ver' r'mark'ble! Le'r'n'd p'fess'r says no force can 'xert 'n influ'ce at ri't angl's to zhe line 'f its d'rection; b't here's zhe zeph'rs wa-f'in' m' out into mid'l' o' zhe street 'n' keep'n' me back v'ry seriously—get home awrit' f' blamed zeph'rs 'd only b'have 'mselves 'n' c'nform to zhe laws o' natur'l philoso'phy. Wish zhey would mind z'r own biz'n's 'nd leave me 'lone—ain't do'n' anything to zhem—wan' to go 'head peace'bly 't ri't angl's to zhem—ain't go'n' to 'xert anyin'flu'ce agai'st 'em b'cause zhat 'd be at ri't angl's to m'self 'nd I wouldn't vi'lute zhe princ'ples o' natur'l ph'los'phy Its a v'ry strange zhing—ver' r'mark'ble ph'nomenon—must look it up w'en I g' home."

TOUCH-DOWN FOR THE RUGBY UNION.—The Kingston *News* in speaking of these rules thus speaks of a game in conformity with them :

"The Queen's College Football Club did wisely, we think, in adopting the Association rules in preference to the Rugby Union. The latter, in fact, do not seem to contemplate the necessity of the players kicking the ball at all, but on the contrary strive to prevent the latter as much as possible from receiving any such ill-usage. The reader may appreciate the stretch of courtesy by which the Rugby Union game is termed football, by witnessing a specimen, of which the *modus operandi* is pretty much as follows : When a man can do so without risk to his nose, he stoops down, takes the ball in his hand, and runs for his dear life. The first man on the opposite side who meets him grasps him affectionately around the neck and hauls him down to the ground. Then both sides bring up their whole forces, and they all commence to haul each other down. Then they tall on top of each other and the unfortunate wretch who has the ball, until there is nothing seen but an indiscriminate mass of struggling humanity. Then they get up, the ball is placed in the centre, and thirty men kick each other's shins. Then while they are fighting the ball gets out some way, is grabbed again, and the performance repeated. The Association rules on the other hand are so pure that you may see the ball flying over your head, but are not allowed to touch it. On the whole the modified rules which were manufactured by a committee from Queen's College some years ago were the most satisfactory we have ever met with. But unfortunately they were not printed, and no one played them but the students themselves."

"O POESY, WHAT CRIMES HAVE BEEN COMMITTED IN THY NAME!"—These were the last words of a swooning copy reader to whom we had assigned the task of revising and making selections from the original literature proffered for the consideration of the editors, but who fainted beneath the burden. The appeals made for aid in former numbers of the JOURNAL have not been in vain. We have been favored with specimens of poetry and song which might make Tennyson blush for his laurels—if he had written them. The style and subject matter of these productions are as varied as the authors'

faces. We will shake up our waste basket and draw out at random some of the literary fuel which supplies the editorial apartments with material warmth during the long winter evenings. Well, first we have a verse by a person who has evidently been a deeply interested and appreciative attendant of the Rine temperance meetings, exemplifying the manner in which that modern evangelist translates the lessons of holy writ into modern language :

"Look not upon the sweet alluring wine,
When sparkling in the goblet rosy red,"
Said one, "Shoot liquid damnation," says Rine,
"Or, you bet, it will ereet on you a head!"

Now that's not very bad. The rhyme is correct. All that is wanting is a little reason, the reason for instance why Rine thinks he can improve on the Queen's English. Next, we have a motto for the College bell by a freshman who thinks that that instrument should have its inscription like any other bell, and who accordingly translates an old Latin verse into language that students can understand thus :

"Sabbata pango,
Funera plango,
Solemnia clango."

"Ding dong,
Is my song,
All day long."

Perhaps no great depth of sentiment is required in what is meant for such a purpose, but we objected to the above on the ground that as an English rendering it was very free. The author, however, declares his willingness to swear that it is more literal than any translation "from the German" that may be picked out from our exchanges. Now, a cocky freshman, indignant at what he has heard of the overbearing manners of sophomores, relieves his mind thus :

"I'm a going for to seek,
A Sophomore who blows,
And if I find him inside a week,
I'll punch his blessed nose."

We will only trouble our readers' patience once more. We have happened on a string of twelve verses, which, respect for our good old Professor of Mathematics would not allow us to sanction. Here is the first of the dozen, in the last line of which may be observed the beautiful sentiment which winds up every verse :

"I have plodded over Whewell,
Till my eyes were red and sore,
And my labours only taught me,
Mathematics were a bore."

Those whose verses do not appear seldom mention the matter afterwards; but occasionally there is an exception. A metaphysical genius who is deep in "Kant," "Leibnitz," "Spinoza," &c., sent in a rhyming poem not quite so long as the "Ancient Mariner," for publication in the JOURNAL. It must have been too deep for ordinary minds to grasp, for no one on the staff could discover its meaning. Some one hinted that he might be a long-headed fellow, but he would never be a Longfellow. On the appearance of the next issue without the epic, this philosopher

suddenly discovered that the JOURNAL was quite beneath him, and since that time has displayed his magnanimity by refusing the 50 cent subscription. Happily we are not troubled with many such geniuses.

OTHER COLLEGES.

THE Fresh. of Dartmouth are to wear cap and gown.

PRINCETON is said to be pre-eminently the religious college.

THE Fres. of Harvard have challenged those of Columbia to an eight-oared race.

DALHOUSIE.—The Dalhousie *Gazette* expects a large graduating class, "provided nothing happens during the sessional examinations to diminish their ranks."

COLUMBIA.—A writer in the *Acta* recommends the establishment of a Chair of Latin and Greek Prose composition, and *Acta* itself strongly urges the necessity of a Chair of Journalism.

TRINITY.—The annual convocation of this college was held a short time since, and was pronounced by the Toronto papers a brilliant success. The degree of D. C. L. was conferred on Ven. Arch. Parnell, of this City.

OUR EXCHANGES.

Furman *Collegian* gives a rhyme to make easy the task of memorizing the British Sovereigns, which ends thus:—

"God send us Victoria,
May she long be the last!"

That is exactly what we have been wishing for the last forty years.

The McGill *Gazette*, which, by the way appears under the somewhat pretentious name of "University Gazette," is decidedly the college news-paper of the Dominion; and judging from the large space devoted to a record of foot ball and other athletic sports of its college, the students must certainly have the requisite "*corpore sano*."

We hereby respectfully tender the Dalhousie *Gazette* our warmest congratulations on the respectful appearance of its first issue for the session. It is well printed and on good paper, and possesses an ability that reflects no small credit on its Alma Mater. It is the oldest College paper in Canada, and we trust that it has still a long and prosperous future.

Why do not some wise head down at Columbia devise a method of re-uniting the *Acta* and *Spec.* of that College? We admire the college, if they will allow us, that has genius enough to run two such papers as these; but we would admire them still more if, with all their genius, they had unanimity enough to work together. By an amalgamation of these two journals Columbia could issue a magazine that would be a credit to the literary world. As it is they fall short of what should be expected from them.

A MUSICAL CATCH.

The description of a catch, by Dr. Calcott, is given in the *Musical World*; the words run thus:

"Ah! how, Sophia, can you leave,
Your lover, and of hope bereave!
Go fetch the Indian's borrowed plume,
Yet richer far than that your bloom;
I'm but a lodger in your heart.
And more than one, I fear, have part."

Now, in reading the above there is nothing particular to be seen; but when the words sung as Dr. Calcott intended they should be, there is much to hear; for one singer seems to render the first three words thus: "A house on fire," repeating phia, phia, with a little admixture of cockneyism, fire! fire! Another voice calls out lustily, "Go fetch the engines, fetch the engines"; while the third coolly says, "I'm but a lodger," "I'm but a lodger," etc., consequently he does not care whether the house be burned down or not. This elucidation will give a pretty good idea of the real meaning and character of a musical catch.

"HOW TO GET MARRIED."

"How to get Married" is the title of an article in a recent number of the *Albany Law Journal* and republished in the Oct. number of the *Upper Canada Law Journal*, from the pen of R. Vashon Rogers, B.A.

The author, well known to the legal profession by his "Rights and Wrongs of a Traveller," writes in his usual felicitous manner. Of course the subject is one around which the muses have always loved to dwell, and at the mention of which even the sourest cynic, and most hypocritical old bachelor (and some of them are very hypocritical and think themselves hypercritical as well) will even deign to smile. No wonder then our author would make merry on this "great question." Mr. Rogers does not attempt to deal with the subject in a way that will divulge any "mysterious secrets of occult sciences by which chill December may win sunny May, or vice versa;" but rather to show how "the two distinct entities are welded together into one person, in the eye of the law and to the satisfaction of the lawyers," and this he does in a very satisfactory and happy manner. We will, perhaps, best show this by giving a quotation from the article itself. In speaking of marriages as but civil contracts, as they are considered by all Anglo Saxon communities, in which consent freely given is of the very essence, he goes on to say: "Mere unwillingness, some degree of reluctance, a show of masculine modesty, a refusal to take the hand of the bride, holding his peace, (perhaps his last until he gains the quiet of the tomb,) will not, however, enable the bashful swain to reconsider the matter after the justice or parson has performed the ceremony, even though the presence of the parents of the bride and a conservator of the peace, in charge of the good man, may have somewhat overawed him: Jackson V. Winns, 7 Wend., 47." Writing in an American journal, he, of course, confines himself to the subject as it is governed by American Jurisprudence. We would like to hear from him on this question, as it may be modified by Canadian law and the authorities of our own courts, and perhaps, we students, who are looking out among the fair ones of Kingston for a helpmeet would thereby be taught "how to get married" in a manner "to the satisfaction of the lawyers."

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HERE AND ELSEWHERE.

Visitor—"What is the name of your cat, sir?" Person interrogated—"His name was William until he had fits, and since then we have called him Fitz William."

Prof.—"What happened to Paul when he went up to Jerusalem on this occasion?" Student—"He was martyred." Sequel—Amazement on the part of the Professor, and loud laughter by the other members of the class.

Webster once said to a friend, "Nearly everybody understands when I speak! Why? First, I speak in language which most people understand. Second, if I am above the heads of some I make those above them interpret me afterwards, and thus save me the trouble."

The celebrated Henderson, the actor, was seldom known to be in a passion. When he was at Oxford he was one day debating with a fellow-student, who, not keeping his temper, threw a glass of wine in his face. Mr. Henderson took out his handkerchief, wiped his face, and coolly said: "That, sir, was a digression; now for the argument."

"Come over and preach for me to-night" said a certain Divine to a Clerical friend whom he met on the street not many days since, "I cant to-night" was the reply, "I am almost down sick with the headache." "Well" observed the other drolly, "I guess you can do it, for if you preach as you usually do, you won't have to use your head any."

Two coxcombs recently took it into their heads to attempt to make a grave magistrate the butt of their ridicule. But the magistrate ruffled their prospect of success by the remark, "gentlemen I plainly perceive your design, but to save unnecessary trouble I must beg leave to give you a just idea of my character. Be it known to you that I am not precisely a fool, nor altogether a knave, but (as you see) something between both."

In attendance at the classes of the University of Edinburgh, some years ago, was a son of St. Patrick. Desirous to become able to play on the flute he waited upon one of the most celebrated German Musicians of the city, in order to know on what terms he would give him a few lessons. The musician informed him that he generally charged two guineas for the first month, and one guinea for the second. "Then" replied the Hibernian "I'll begin the second month."

A young man of a nervous temperament, with the ministry in view, thought it was time for him to do something in the way of Public Exercises. An opportunity was afforded him, and he stood one Sabbath for the first time before a congregation. In a manner unsatisfactory to himself, and not less so to the audience he arrived at the portion of the service where the discourse was to be delivered. In an agitated way he announced as his text, Luke xxii, 60, 62. At this point the "Fates" seemed contrary, great was the sensation among the assembled people, some blushed, some sympathized, some laughed, others seized their noses to prevent an audible expression of inner workings, as the amateur preacher in tremulous tones read his text, "And immediately the cock wept; and Peter went out and crew bitterly."

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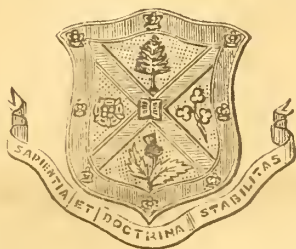
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Queen's College Journal

KINGSTON,



CANADA.

VOL. V.

DECEMBER 15, 1877.

No. 5.

THE PRESENT ISSUE of the JOURNAL will be the last for the year 1877. The greater part of the number is given up to the Chancellor's and the Principal's addresses, and certain departments are in consequence somewhat curtailed, but our readers, considering the reason, will only too readily pardon the omissions.

THE *Globe* has it thus: "Mr. J. A. Smith, M.A., (Tor.)" Queen's ought to follow the example set by University College and append its initials to its degrees. Then we should have Mr. Smith, M.A., (Tor), Mr. Jones, B.A., Oxon, Mr. Brown, M.A., T.C.D., and Mr. Robinson, B.A., Q.C. The adoption of this custom by the graduates of Queen's College would find great favor among those of them engaged in legal pursuits, as it would at a bound invest them with silk gowns and advance them to the dignity of Queen's Counsel without the present troublesome probation and delay.

IF THE TONE of some of the addresses delivered at the City Hall gathering had been less Scotch, the University would have been none the worse on that account. The success of Queen's University in the past has in a large measure depended on the support of people who are neither Scotchmen nor the sons of Scotchmen, and its success in the future is likely to be equally dependent on such support. Though there is a Scotch Divinity Hall attached to the University, it is doubtful if more than a bare half of its graduates all told ever saw, or their fathers before them ever saw, Scotland. The more national a University is in tone, the more fully will it discharge its functions.

IT IS DOUBTFUL if the people of Kingston are aware how much benefit they derive, even from a pecuniary point of view, from the presence of Queen's and its affiliated College in this city. Aside from the expenditures of the Professors, putting the average sessional outlay of each student at \$125, and assuming that there are two hundred students in attendance, it would follow that no less a sum of than twenty five thousand dollars a year is spent by the young men attending Queen's and the Royal College. This is an item of considerable importance to a small city like Kingston, which might with much more reason vote a handsome bonus to the

Colleges than to the enterprises, which in utter defiance of the A.B.C. of political economy, it has subsidized.

THE *Mail*, the *Globe*, the *Montreal Gazette*, the *London Advertiser* and most of the daily papers have had full and generous editorial notices of Principal Grant's inaugural address, which on all sides has been characterized as an able one, worthy of the Principal and worthy of the occasion. The breadth of its views and the tolerant liberality of its tone, have extorted a chorus of praise from the press, strongly indicative of the bent of modern enlightened public opinion on religious-scientific questions. The delivery of the Principal's address has been of wide and instant benefit to Queen's, which cannot but be greatly advantaged by the national publicity which Mr. Grant's utterances have commanded. It is very gratifying to see the expectations formed at the time of Principal Grant's election so quickly realized already, and so likely to be more than justified in the future. The friends of the institution feel hopeful and elate, and predict great things for Queen's.

THE originator of the idea of holding the proceedings connected with the inauguration of the new Principal in the City Hall is entitled to great credit, as hundreds had an opportunity of listening to Mr. Grant who would have been debarred from enjoying that pleasure by the smallness of Convocation Hall. The crowd assembled on the occasion furnishes an eloquent demand for a new Hall commodious enough to accommodate the numbers which are likely to attend Convocation proceedings under the new regime. Such a Hall must be built, and right speedily (what friend of Queen's wishes to honorably petrify his name as the founder?), but, in the meantime, it is worth considering whether it would not be advisable to continue to hold the more ambitious of convocation proceedings in the City Hall. It would popularize these academic gatherings, widen the interest taken in them, and result in much general good.

EX-LORD CHANCELLOR SELBORNE has accepted the Rectorship of St. Andrew's, which has gone a-begging for the last month or two. Lord Selborne is better known as Roundell Palmer, and has the reputation of being the

greatest of English lawyers. He is a man of very deep piety, the author of a hymn-book, and a zealous patron of Sunday Schools. His career at Oxford was a very distinguished one, and gave augury of his after success at the Bar. Lord Selborne is one of the few that have sat on the Woolsack who can boast of refusing the honor when first offered. When Mr. Gladstone was about to disestablish the Irish Church, he tendered the Chancellorship to Sir Roundell Palmer, but the latter was too good a Churchman to assist in the "spoliation," and declined the grand prize of legal ambition. Subsequently, that difficulty being removed, the Great Seal was again offered, and this time accepted. He will not disturb the heads of the students of St. Andrew's with any alarming heterodoxy in his Address.

THE suggestion thrown out by President Hayes in his recent message for the establishment of a national American University, does not find much favour in the eyes of those University authorities who have so far expressed an opinion on the subject. The University idea has been so widely extended in the United States that the bare suggestion of making an addition to the American Universities is likely to create adverse and hostile criticism, as the number of colleges already there is said not to be less than four hundred. The multiplication of colleges excites very demonstrative opposition in certain minds who prefer a few grandly equipped Universities to a larger number of smaller institutions. It is very true that colleges may be called into existence before their need has arisen, and where the field is already fully occupied, but the friend of the education of the people at large will prefer too many colleges to too few, as while under the former state of affairs the standard of education may not be as high as it might be yet an inferior education widely diffused throughout a country, is preferable from a national point of view to a better education limited to a privileged and wealthy few. But even among those who hold that there is an undesirable number of colleges in the United States, it would seem the proposition for a national University ought to be favourably regarded as by a system of affiliation the standard which is not so lamentably low in certain quarters might be raised to a very desirable degree. The fate of this proposal will be watched with much interest.

LINES ON QUINTE BAY.

BY A STUDENT.

In silence now ye waters flow along Bath's em-
rald shore,
And onward to Atlantic wide your silv'ry tri-
bute pour;
And as I pause to view the scene, in tones of
music say,
If e'er ye rolled more joyously than through
sweet Quinte Bay.

Beyond, a slumb'ring island lies upon thy breast
of peace,
And round its everlasting couch thy gambols
never cease;
Then sweetly to this infant isle chant love's ma-
ternal lay
As mother lulls her babe to rest, so sing, sweet
Quinte Bay.

Around me rocks to Father Time exacting dues
have paid,
Whose heads are crown'd with juniper—the
deathless prophet's shade;
And rosy children 'neath the trees, in innocence
doh play,
And scarce the loon, that sails in pride upon
thee, Quinte Bay.

The shamrock, thistle, and the rose are here in
union twined,
By friendship's hand, which firmer joins than
ever law can bind;
And England's Queen, whose pow'r is felt where
ocean old holds sway,
Will be upheld upon her throne by all round
Quinte Bay.

May peace and plenty, hope and joy, and chris-
tian homes be found,
Surrounding still, like wreath of flow'rs, thy
gentle shores around;
And in the march of empire on, while darkness
speeds away,
May those be never found behind who live round
Quinte Bay.

And may the choicest gifts of God upon our
country pour,
Until his kingdom vast and wide shall stretch
from shore to shore,
And ever more unceasingly, till comes that
dreadful day,
When rocks shall rend and mountains melt, roll
on sweet Quinte Bay.

Installation of Principal Grant.

IMPOSING CEREMONIES.

THE CHANCELLOR'S ADDRESS.

THE PRINCIPAL'S INAUGURAL.

ETC. ETC. ETC.

The Installation of the Rev. G. M. Grant, M. A., as Principal of the University, took place on the 5th inst., at 4 o'clock p.m., in Convocation Hall. The usual academic procession was formed, and owing to the number of distinguished visitors present, was more than ordinarily imposing. Besides the Chancellor, the Professors of Arts, Divinity, and Medicine, and other noted Kingstonians, there were present from a distance:—Sir John A. Macdonald, Principal Caven, D.D., Principal McVicar, LL.D., Dr. Jenkins, Montreal; Dr. Bain, Perth; Dr. Bell, Walkerton; Dr. Boulter, M.P.P., Stirling; Dr. Bell, Montreal; Prof. D. C. Bell, Brantford; Rev. D. J. Macdonell, M.A., B.D., Toronto; Rev. D. Ross, M.A., B.D., Lachine; Rev. E. D. McLaren, M.A., B.D., Cheltenham; Rev. D. M. Gordon, M.A., B.D., Ottawa; Rev. M. W. McLean, M.A.,

Belleville; Rev. J. C. Smith, M.A., Guelph; Rev. M. MacGillivray, M.A., Scarboro; Rev. R. Campbell, M.A., Montreal; Rev. R. Campbell, M.A., Renfrew; Rev. J. S. Mullen, Osnabrook; Rev. John MacMechan, Picton; Rev. T. S. Chambers, Sunbury, and others.

The meeting was opened with devotional exercises by Rev. D. M. Gordon, of Ottawa. The Chancellor stated the object of the meeting and called upon Mr. Rogers to read the extract of minutes of the Board of Trustees, *anent* the appointment of Rev. G. M. Grant to the Principalship. After the reading of the extract, the Chancellor put the necessary questions to Mr. Grant. These being duly answered, the Chancellor then presented him with the official cap, and declared him Principal of Queen's University amidst tremendous cheering, such as only students can give. The Chancellor next presented the Professors of Arts and Divinity in order of seniority to the Principal. This being done, the Principal rose and said that as he intended to deliver his inaugural address in the City Hall in the evening, he would make no further remarks just then. After the benediction, and the singing of "Alma Mater Floreat" by the Glee Club, the academical part of the Installation ceremonies closed, and so will the accounts thereof with the following lines, suggested by the day's proceedings:—

For cash to build new halls and found new
chairs,
We, here at Queen's, have longed remained in
want,
At last propitious fortune hears our pray'rs.
And from her treasures sends a "lib'ral Grant."

The hour and man so long estranged have met,
And Alma Mater lifts her head on high;
For since a "Snodgrass" strong her walls hath
set,
A "Grant" her tow'rs will raise to pierce the
sky.

Back, back, ye grumblers, foes there clear the
way,
A grip like steel around our helm is cast;
Our bark sweeps on through howling winds and
spray,
With heaven's bright smile she'll reach the
hav'n at last.

THE EVENING EXERCISES.

Perhaps at no other time did the City Hall contain such an intelligent assemblage as that which met there on the evening of Wednesday, the 5th of December. Before 7 o'clock the seats began to be filled, and at the time announced for the entrance of the procession every available space, except that set apart for the students in Theology, Medicine and Arts, was taken up. Sharp on time the procession which was formed in the Ontario Hall, marched up the middle aisle of the City Hall. The students led the procession, and were followed by the graduates, Alumni, the Professors of the several Faculties, the trustees, the University Council, &c. The Divinity and Arts students occupied the front seats, to the right, in the Hall; the seats on the left were filled by the Medicos. On the platform to the right of the Chancellor were Sir John A. Macdonald,

K.C.B., Principal Grant, Principal Caven, Knox College, Toronto; the Vice-Principal, Prof. Mowat, the Professors in Arts, &c. On the left of the Chancellor were Principal McVicar, of Montreal, Dr. Jenkins, Dr. Grant, the Professors of the Medical Faculty, &c. Besides these were many clergymen, prominent laymen from a distance, as well as a few of the prominent citizens of Kingston. The exercises were opened with the reading of a portion of scripture, and prayer by the Rev. D. J. Macdonell, M.A., B.D., of Toronto. The Chancellor then rose and addressed the new Principal in the following words:—

MR. GRANT:—Allow me, before you begin your inaugural discourse, to express to you in name, and on behalf of the Convocation of this University, the very great satisfaction with which the members of it have heard of your appointment to the office of Principal, and your acceptance of the same, and to assure you that while they congratulate you, they do also congratulate themselves, on the installation which has taken place this day. I should, however, fall very short of anything like a just expression of my own feelings, or of the feelings of the brethren and friends around me, did I on this occasion confine myself to the formal and official, though very sincere and cordial congratulation. We are well aware what important qualifications may be justly said to be indispensable for the discharge of the duties of Principal of a University and in addition to those what, high qualities of heart and mind are eminently desirable and may be most advantageously brought into exercise in that responsible position. I shall not say, in respect of the former of these, though such was the opinion, or perhaps rather the impression of Dr. Chalmers, that a Principal of a University should not only stand first in the Department of learning in which he is himself the teacher, but that he should also stand second only in each of those taught by his brother Professors. But certainly in addition to acknowledged eminence in his own department such scholarly tastes and attainments, and such general knowledge of scientific progress as will enable him to appreciate and stimulate the labors of both professors and students, can scarcely be deemed other than necessary; and while what is thus required implies a large amount of intellectual activity and attainments, there are other qualities necessary that it may have its due weight and influence. There is the disposition to appreciate and stimulate, a quick and ready sympathy with the exertions both of teachers and taught. There is the activity and energetic nature which brings that disposition into habitual exercise. There is the capacity to stand in the academic body, *primus inter pares*, without exacting any uneasy feeling of jealousy or inferiority. There is the gift—for so it may properly be called—of exercising academic discipline with firmness to ensure order, with justice to command respect, with gentleness to gain regard and affection. There is the frank and genial temper of mind, by the natural, often unconscious, expression of which young men are especially attracted and won to duty, the charm of which is always felt more deeply when connected with acknowledged intellectual superiority. There is the power and the will, by an occasional word in season, of wise advice, of kindly sympathy, it may be of judicious reproof, to guard against temptation which might prove dangerous, and to give important aid in forming character, in which right and high principle shall predom-

inate; and there is the promise of those moral qualities which, because giving the apprehension of a life spent under the eye of the Great Taskmaster, never fail to command the reverence of youth, and to give practical weight and power to the lessons of religion and virtue. It would be unbecoming in me, because it would be painful to you, to express all we feel, in respect of your possession of those qualifications, both the necessary and desirable. But it would be unjust to the Trustees of Queen's College and to myself, and to the friends who now surround you, were I to withhold the expression of our judgment that in you those qualifications are eminently to be found, that to them you owe your appointment, and it is because of them that we anticipate so large an amount of benefit to accrue to the University and Church with which it is connected. It is with confidence which is disturbed by no doubt or distrust that we expect your discharge of the duties of Principal will largely tend to promote the progress of science and sound learning in the halls of Queen's University. In your special department of Theology and in the tuition of the future ministers of the Church, we look for special benefit from your liberal and enlightened mind, neither bigoted in adherence to whatever is old, nor inclined hastily to approve whatever is new, in exegesis or in plans and methods of ministerial and christian labor. Amidst fluctuations of religious sentiment and opinion in these days we can count with safety that your students will be preserved from any extremes. What is wanted in young men, who are to be sent forth into the service of the Church, and of its great head, is not mere knowledge of by gone controversies, or a correct understanding of the technical language of Theological systems, but deep thought on the great problems of man's life and destiny; deep acquaintance with scriptural truth, personal experience of its power and preciousness, and capacity to express what is thus thought, known, and felt with sympathy which even the humblest may understand, yet, with order and taste, from which the most highly educated need not feel disposed to turn away—all to be turned to account in the "edifying of the body of Christ" and in calling sinners to repentance. It is because we believe you will, in your teaching, have those steadily in view; it is because we think you have gifts which, with promised help, will enable you to send forth men who will both be thinkers and workers into the vineyard of the Lord—men inspired with some of your own zeal and earnestness, that we hail your appointment to the chair of Theology and fondly anticipate that along with others employed elsewhere in the same great work, you will nobly do your part, in strengthening and extending a church in the Dominion which will be no unworthy daughter of that ancient and venerable Church of Scotland from which every section of our recent union claims to be more or less remotely descended. In conclusion, I am sure you will not think it unnatural while you are assuming the office of Principal, that our thoughts should revert for a little to your immediate predecessor, or that I should express, as I now take the opportunity of doing, our just scorn of the impotent efforts recently made from this side to lower him in the estimation of the Church in Scotland, and also our grateful acknowledgment of the many important services he rendered to the University. These, I am sure, will not speedily be forgotten, and among them I hold not the least his zeal to have his successor in the office he was about to vacate. The hearty good wishes of us all follow him in his new sphere of labor. And now I shall only detain you to further express my desire and

prayer that God may bless you and make you long a blessing to the University.

After the tremendous applause, which followed the earnest delivery of Dr. Cook's address, had subsided, Principal Grant delivered his inaugural as follows:—

MR. CHANCELLOR AND GENTLEMEN OF THE CONVOCATION:—Permit me in the first place, to thank the Governing Body of this University, for having unanimously appointed me to the honorable position into which I have now been installed, and to thank all others connected with the institution for cordial congratulations and hearty welcome. When my attention was first called to the vacancy, caused by the resignation of one whose name shall ever be associated with the stability and prosperity of Queen's College, and my own name was freely mentioned in connection with the appointment that fell to be made, many considerations prompted me to decline, by anticipation, the high honor. My work hitherto has been that of a pastor, preacher, churchman; not forgetting—and not finding inconsistent with that work—the duties incumbent on each and all of us as citizens and members of the common weal. I liked my work, and had no desire to change. The grooves had been worn smooth by long use. The trust of my people, and of my brethren in the Provinces by the sea, made it everything that the heart of man could wish. I believed that an older and more scholarly man, a more systematic theologian, and one whose tastes would change all the duties of the position into pleasure could be found. These considerations gave way before what I felt was the united and independent call of the Church. In coming to you, I have simply obeyed that call.

Another side of the question had to be considered. Queen's is no mere Divinity Hall. It is a University with a Royal Charter. It has its Faculty in Theology, a well-equipped Faculty in Arts, and a Medical College affiliated and in living connection with it. The relation of the Medical College to the University is peculiarly happy. The Professors manage their own affairs and pay their own way; but their action shows that they recognize the importance of being united to a University that is not only an Examining Board and a Fountain of Honor, but also a Teaching Body. Their students are thus enabled to avail themselves of the classes in Chemistry, Botany and other branches of natural history, and also of those classes that are universally recognized as essential to a Faculty in Arts, and to a liberal education. Such a liberal education every intending physician should resolve to acquire. It should not be enough for him that he has studied his own bread-and-butter subjects. Any merely professional education gives a one-sided development to the powers of the mind, and leaves the student with marked limitations of ideas, and altogether an imperfect, because a one-sided man. And it is only in men of the Baillie Nicol Jarvie type—and that type, though respectable, is not the highest—that the being a baillie, a physician, or a clergyman, is honor so overwhelming, that it makes him forget that he is a man, and that no honor and no gold can compensate for neglect of that which makes the man. Besides, in order that any one should rise to distinction even in his own profession, two things are requisite: first, well educated mental powers; secondly, a thorough knowledge of the facts and principles of his profession; and the former is by far the more important of the two. How then shall we most successfully develop our mental powers? Certainly not by confining students to one class of

subjects. What is known as a liberal Education, should be given to those who are to be our men of business, the officers of our army, our lawyers, our farmers, and emphatically to our doctors. In an appendix to his Philosophical Discussions, Sir William Hamilton reviews the evidence that was given before a Royal Commission on the propriety of a liberal education for physicians, and he sums it up thus:—"The authority of all Universities out of Scotland, and of the whole disinterested intelligence in this and every other country, professional and non-professional, intra and extra academical." Were he writing now, he would—unfortunately for us—have to write "out of America," and not "out of Scotland." It is then a matter for congratulation that the connection of the Medical College with Queen's is of such a nature, that intending and actual students of medicine can study those subjects which, according to the testimony of all nations, tend to produce "a general and harmonious evolution of our mental faculties and capacities in their relative subordinations." May the connection become more cordial and increasingly useful! May the result be, that the majority—if not the whole body of physicians who go out from Queen's College, shall be Bachelors of Arts or of Science as well as Doctors of Medicine! And to this prayer—which regard for my own physical well-being inspires in me—all the people say, Amen;—for they are all deeply interested in such a consummation.

But here the question came up, is it wise for the Church to undertake the burden of a Faculty of Arts in connection with Queen's? Or, as others put it, is it wise to maintain a Faculty of Divinity in Queen's? For our University has many candid friends, and they speak their minds as candid friends are wont to speak. One looks at her head admiringly, and cries, how beautiful you would be if only you were all head! Another gazes at her corporation, and enthusiastically exclaims, what a magnificent torso you would make! On this subject it is enough to say that life is too short to be always discussing the same subject. The question of consolidating our various institutions delayed the union of the Churches for two or three years. It was found that Knox College, though then without buildings or endowments, refused to move east; that Montreal Presbyterian College, though without endowment would not move west; and it could not be expected that old Queen's, with buildings and endowments, would abandon her limestone foundations in the ancient capital of Canada. The matter then "took end," as far as legislation is concerned. But it only took beginning, as far as action is concerned. The Church in accepting Queen's, of course, meant to preserve, cherish, and honor her. Her special friends, in insisting upon the maintenance of her integrity, of course meant to develop and strengthen her in every department. They considered that Ontario was too vast a country for one College, however nobly endowed that College may be; that there was an undoubted advantage in a combination of the Arts and Divinity Faculties when the constituency was extensive enough to support both; that Queen's had too illustrious a record to consent to extinction; that her vitality had been proved by surviving shocks that had killed other institutions; that the number of students who flocked to her halls showed that she supplied to the country a felt need; that she was required by the Church now, and might be still more required in the future. As far as Provincial action was concerned, it was surely well, it seems to me, that Ontario should devote the whole endowment accruing from the land set apart for University education to one good College, rather

than fritter it away on several institutions. If others are in existence from local, denominational, or other necessities, let the necessity be proved by the sacrifices their friends are willing to make for them, and the real extent of the necessity by the survival of the fittest. The existence of one amply endowed from Provincial resources will always be a guarantee that Provincial educational interests shall not be sacrificed to the clamours of an endless number of sects and localities, and a guarantee also of the efficiency of the various Colleges, the Provincial College included. Competition, when there is room for it, is a good thing even in education. Dr. Chalmers thought the best possible condition of things for promoting the religious wellbeing of a country was an Established Church surrounded by a vigorous Dissent. I quite agree with him, when the country happens to possess a free historical National Church; and I would submit whether a similar condition of things does not offer the best security for the educational welfare of Canada. That Queen's is a necessity is perhaps sufficiently shown by the nearly 200 solid proofs she can show in the shape of students. But much requires to be done before we can say that the University is discharging her work fully, and is therefore secure. We have no right to ask young men to attend an institution unless we believe that there are in connection with its various Faculties all the means and appliances required according to modern standards for full mental development or professional training. In order that Queen's may stand on this broad and solid foundation various additions are indispensable. The necessity of a new Convocation Hall for its own sake and for the sake of having more classrooms is universally acknowledged. In order that the degree of B. Sc. may be on an equal footing and occupy an entirely distinctive position from that of B. A., an additional Professorship of Physics is needed. Any one who has seen the appliances with which Professor Dupuis has to work must feel ashamed that he has not a well-equipped Laboratory. And additional Bursaries and some really good scholarships are much required. But it is in the Faculty of Theology that enlargement is immediately called for. Thanks to the John Watkins foundation, a lectureship of Elocution and Sacred Rhetoric is now permanently provided. But we must have a third professorship in Divinity at once. The General Assembly at its last meeting acknowledged this, and urged us to raise the required endowment as soon as possible. Has Queen's no single friend wealthy and large hearted enough to establish this chair—and so earn our undying gratitude and link his name for ever with our Divinity Hall and the training of a Canadian Ministry? If not, surely there are half a dozen willing to undertake it between them. Let them come to the front, and I will guarantee that many others, according to their several ability, will follow their example until everything really necessary has been done. One thing more I ought to mention is required,—pecuniary independence of the Mother Church. In the most generous manner she has for many years given us £550 stg. per annum. We have no right to ask that that grant should be continued much longer. We have always been an independent Church but our recent auspicious union indicates that the Canadian Church expects to do its own work with its own means; and that the aid of the Mother Churches should be sought only for our new Provinces in the North West, for newly arrived emigrants, or to wind up the threads of old work. Have I mapped out too much ground for our labor? Every one who knows the facts of the case will bear witness that I have referred only to what is indis-

pensible. And when the Principalship was offered to me I knew that the old friends of Queen's meant to confer no barren honor, but that they in effect said: "You may depend on our honest cordial support; we have made sacrifices for this University in the days of Liddell, Machar, Cook, Leitch, and Snodgrass, and we are not sorry; we see the good fruits in our own day, and from the policy that characterizes the administration of the College we know that our children and children's children shall see fruit yet more abundant; we are ready again and more ready than ever." From the letters that poured in upon me I knew that the institution had younger friends also, enthusiastic alumni and others, ready to rival the deeds of those who laid its foundations and built its walls. Great things may be asked from such men. We ask nothing for ourselves. We ask all for Canada. Canada has no past. We begin to count a past only after centuries of noble achievements. We do not boast much of her present. But we know that she has a future, and her Colleges are essential to the glory of that future. Speaking for my brother Professors I may say that we will do all that in us lies. Like our fathers we are willing to cultivate learning on a little oatmeal. But fervent zeal and unconquerable will must fail if supports do not come up in strength. You have brought me here. Was I rash in reading these words between the lines of my appointment, "depend upon us for sympathy and loyal aid?"

I have spoken of the union of the Churches as indicating the growth of Canadian sentiment. This was the potent force that most of us obeyed. Our fathers were as godly as we, loved Christ as truly as we. Yet they divided on questions purely Scottish, and standing apart.

Each spoke words of high disdain,
And hatred to his heart's best brother.

We forgot the things that are behind, and united our scattered ranks. Why? The felt necessities of Canada, a common love for this dear land welded us into one. God be praised that our Church now is the Church of our fathers, and the Church of our own land also! May He perfect His work and pour into all hearts such tides of Christian and patriotic love as shall overflow the barriers that divide us from other Churches, and that appear so formidable to weak faith. And as the Colleges of a country are the great foci of patriotic and religious sentiment may He specially bless our Colleges! This Canada of ours, though a very great, is a very young country, younger far than most of us are wont to think. Canada is only ten or eleven years old. Before 1867 there were, indeed, Provinces called Upper and Lower Canada; but these were little better than parishes, neither of them being much bigger than France or Germany! But the Canada of to-day requires three oceans to embrace her on three sides, and the watershed of a continent to mark her limits on the fourth. Within these boundaries there is scope for the widest ambition and every conceivable variety of national life; and we are unworthy of our fathers' names and our fathers' history, if ungrateful to Him who hath appointed the bounds of our habitation we shrink back from the glorious work of giving shape, life, and beauty to such a home. How shall we best discharge our duty to this land that the Lord God hath blest with treasures of the field and forest, of prairie and mountain, of lakes and rivers, of deep mines and fruitful seas? What has made Scotland take so outstanding a position before the world? One answers, her Parish Schools. But the School is nothing without the schoolmaster, and it was in her Universities that all her best schoolmasters were educated. Another

answers, her Church. But where did the Ministers of the Church receive that mental and religious training that fitted them to be the guides of a free, intelligent, and religious people? Look to England. Tell me, said a wise statesman, "what Oxford and Cambridge are to-day, and I will tell you what England shall be to-morrow. Look to Germany. How is it that the nation which for centuries was trodden down, sawn asunder, and peeled is now the first power in Europe? And the answer is because of her Universities, because she is now so thoroughly the best educated country in the world, that she is first, and the second is—nowhere. Did not one of my predecessors then speak the words of soberness when he said that the institution of Universities is a mark of thrift in the people that support them; and that without the elevating influence of the University and its allied institutions, this country can never reach the high distinction to which its material resources evidently point. Look to the United States, if you desire further evidence. If there is one thing more than another that our neighbors legitimately pride themselves on it is their astonishing capacity of taking care of themselves in all things, bargains, treaties, and investments generally. The dollar is too sacred ever to be treated lightly. Where are they now making their heaviest investments? Let the golden shower fall incessantly on Cornell, Harvard, Yale, Princeton, and scores of similar institutions answer. Single individuals invest their tens and hundreds of thousands of dollars in Colleges, because, as they say, "it pays." II. What are the influences streaming from Universities that make them such potent factors in the material, intellectual, social and moral development of the country? First, knowledge imparted and truth discovered. Though no University now-a-days pretends to teach the *omne scibile*, the knowledge acquired by students of English Language and Literature, of Classical and Modern European Languages and Literatures, of History and kindred subjects is indispensable; and the study of Physics, mathematically and experimentally of Chemistry and Natural History, in well furnished laboratories is leading to new discoveries every day. A second and more valuable influence is that thorough mental training which prepares the mind for powerful, easy and successful energy in whatever department of knowledge it may more peculiarly apply itself. Those studies, therefore should be encouraged in the College which are gymnastic in their effect rather than necessary on their own account, which are valuable, not so much for the facts imparted as for the ulterior progress they enable the student to make. While all admit the utility of Classics and Mathematics as mental gymnastics, they are, in my opinion, inferior in this great respect to the various branches of Mental Philosophy, such as Logic proper, and practical or applied Logic, Psychology, and Metaphysics—the science of what we *can* think, know and do, the only science that reveals to us not only how ignorant we are, but how ignorant we always must be, which, in the noble language of Hamilton, "tells us at once of our weakness and our worth, and is the discipline both of humility and hope." "Laudabilior est animus," says St. Augustine, "cui nota est infirmitas propria, quam quia non respecta, moenia mundi, vias siderum, fundamenta terrarum et fastigia coelorum, etiam cogniturus scrutatur." Would that all men of science understood these words! But a third force still more valuable than a University fosters is a truth-loving spirit. The great enemies to the attainment of truth are those of our own household, those prejudices which Bacon well named idols, preju-

dices often most deeply seated in men who boast their immunity from them, our own pride, passions, selfishness, and one-sidedness. Well, the University brings hundreds of young men together, who meet on one platform. A true democracy is found only in Universities. No respect is paid there to clothes, to wealth, or rank. Ungrudging homage is paid to talent, industry, and character. They discuss, they emulate, they contend. In the collision, the mind is cleared of cant and unwholesome vapours, is braced and toned. In these encounters defeat is no disgrace, while victory ensures only modesty. A homage to truth, the knowledge that truth is the peculiar possession of no one sect or party, the conviction that truth is one and therefore harmonious and consistent, this is the spirit the true student receives from the University. My highest ambition, Students of Queen's, is to foster this spirit in you. As patriots, we must not be satisfied with dreaming dreams; we must belong to a party. As Christians we must not stay in the closet nor fly to the desert; we must belong to a Church. But sell yourselves to no party or sect. Supreme-ly loyal to Christ alone, ever follow that which He reveals, no matter whither it seems to lead. *Sic itur ad astra*. "Happy is he whom truth by itself doth teach," says Thomas a Kempis, "not by figures and words that pass away, but as it is in itself. * * * From One Word are all things, and all things utter One Word. * * * He to whom the Eternal Word speaketh is delivered from many an opinion." He is on a rock who knows that truth is one even as God is one; that though His revelations are sporadic, multiform, and often dark the glorious beauty of the All shall yet be seen; and that then he shall be vindicated who possessed his soul in patience, and kept his mind free from conceit, arrogance, and intolerance. Permit me to add a few words concerning those three functions of an University, especially concerning the Spirit in which Truth should be sought. 1. Piety and learning are both dishonored when even for a moment it is imagined that there is any incompatibility between them. They are always friends, not enemies. Heat and light go together. Yet the notion is widely spread among certain classes in a confused kind of way that ignorance is the mother of devotion, or, at any rate, that ignorant people are apt to be the most devout, and that learning is the mother of unbelief, or that learned people are apt to be godless. Robert Hall, when a boy, knew so much for his years that he was kept on probation a good while before being received into the Church. The worthy deacons felt that where there was so much knowledge there could not be much grace. This spirit accounts for the apologetic manner in which learning is sometimes referred to, and for the pointless sneers launched at scientific men by ignoramuses not worthy to unloose their shoe's latchet. Very appropriate is Sprat's observation on such *unco' guid* people: "The Jewish law forbids us to offer up to God a sacrifice that has a blemish; but these men bestow the most excellent of men on the devil, and only assign to religion those men and those times which have the greatest blemish of human nature, even a defect in their knowledge and understanding." Get knowledge then; and remember that one fact accurately known is of more value than hazy notions about a dozen. 2. Learning by itself is not wisdom. You may be a Parr or Porson in classics; a senior wrangler in mathematics; you may observe with the accuracy and patience of Darwin; you may become a thesaurus of facts on any and every subject; and yet be little better than an intellectual hodman. As Sol-den puts it in his wise "Table-Talk," "No

man is wiser for his learning, for it only administers matter to work in or objects to work upon." Seek then the cultivation of all your faculties, the development of your character to all its rightful issues, "self-reverence, self-knowledge, self-control."—Thus may you hope to escape from the degrading idol-worship of materialism or pantheism, of formalism, fatalism, or pessimism one or another of which has enslaved so many learned men in all ages. 3. But something more is needed than escape from the false. We must attain to the true. And in order that we may know the truth, have faith, the right kind of faith, faith in Him who ever has been and now is light, life and love. Never dishonor yourself or Him by imagining that "He requires your lie," or that you may find Him out in inconsistencies unless you shut your eyes to one or other of his revelations. "God is one, as we meet Him in the Old Testament and the Oldest, in the New and the Newest," says Joseph Cook in his sparkling pithy style. "There are four Testaments, an oldest and an old, a new and a newest. The oldest Testament is the nature of things; the newest is Christ's continued life in the present influences of the Holy Spirit. The oldest and newest are unwritten; but the voices of the four are one." The Boston lecturer states an old and familiar truth, but none the less a truth that is too large for the grasp of most men. Yes, the four voices are one, and all the four are required to give the full revelation of the truth; as in music the four chords are required for perfect harmony. He who does not hear all the four knows God imperfectly. But most men's ears get so accustomed to and so filled with the one voice that their profession or manner of life brings them in contact with that they can hear no other, and when you call their attention to another, they wave you aside impatiently or gaze on you with a pitying look, and if you persist, they use bad language and call you hard names. This is not wholly to be wondered at, for each voice by itself is very beautiful, and its undertones, heard only by trained and attentive ears, are even more exquisite than the full volume of sound that every one can hear. The four Testaments are one, and yet each is a living whole and perfect. A summary of all truth is in each. *Novum Testamentum latet in vetere; vetus Testamentum patet in novo*. If we only had insight to perceive, if only our minds were filled with the Holy Spirit, we might construct our system of truth from any one of the four, just as Cuvier, from a bone, constructed the whole organism to which it belonged. For all God's works are perfect from the beginning. As Bacon I think says in one of his essays: He does not make a living thing as man makes a statue. Man first constructs one part independently, then he begins at another part, and then at another. God wraps up in the first germ the whole form that is afterwards to be developed. Had we insight we could see the perfect oak tree in the acorn. But we would be badly off if God gave us only acorns. It follows as a first consequence from all this that the four Testaments may be investigated and interpreted fearlessly. God cannot be inconsistent with Himself. Partial views come not from Him, but from us, from our narrowness and intolerance, and such views are dishonoring to Him. This consequence every one admits theoretically, but few carry it out, and most of us put difficulties in the way of its being carried out. There are two classes of men who especially distinguish themselves as obstructionists. The one class believes nothing but what is old; the other believes nothing but what is new. It is difficult to decide which are the greatest enemies of truth, though a curious characteristic of both

is that they always speak as if they had the sole monopoly of truth. Along with this pride in themselves, there is also contempt for all not of their school. They take care to give themselves honourable names. The one class call out, we are the orthodox; the others cry lustily, we are the advanced thinkers. It follows, of course, that the vast mass of men between those extremes are hopelessly in error, and incapable of thinking. Beware of both classes. You can easily detect them. Their speech bewrayeth them. They are always gnostics, even when with a pride that apes humility they call themselves agnostics. This tone characterized them in the Lord's day. "We know," said they, "that God spake unto Moses, but as for this fellow, we know not whence he is." St Paul had to contend with both classes. "We know that it is wrong to eat meats offered to idols," said the narrow Jews on the one side; and with equal pride the cultured Greeks on the other side sneered, "We know that an idol is nothing." And to both Paul said, "if any man thinks that he knoweth anything, he knoweth nothing yet as he ought to know." When a man boasts in newspapers and at public meetings that he is orthodox, suspect him. When he assures you that he is an advanced thinker, avoid him. As a rule, both are pretentious humbugs, and will come to naught. No doubt, both serve some useful purpose in their day, therefore have patience even with the impatient. Hold fast your faith. They can do nothing against the truth. What though the "Finality men" have been engaged from the year one, in endeavouring to stereotype the existing state of knowledge and to say to the human mind "thus far, shall thou go, and no farther;" what, though the Aristotelians, who in the middle ages included the whole scientific as well as religious world, determined to keep the boundaries of knowledge at the limits ascertained by Aristotle, inscribing on the trivium and quadrivium laid down in his four modes, "*Ne plus ultra*," the human mind has gone on, the voice of God has called out "*plus ultra*," the thoughts of men have widened, searchers for truth have sailed beyond Aristotle's pillars of Hercules, and found glorious seas and continents beyond. The four testaments and the four voices are one. Cultivate then a cordial spirit towards criticism and science. Accept thankfully the undoubted results of the one, the facts of the other. Bear with their theories, for even unproved theories may be useful to them as working theories. Suppose (e.g.) that the Darwinian theory is not established, that it is only a puerile hypothesis. Dr. Elam does his best to show. It was at any rate useful to Darwin, and it will soon pass away and be forgotten. Suppose that it is established; what possible harm can result to theology? As Professor Asa Gray points out in his pleasant "Darwiniana," it only means "that what you may have thought was done directly and at once was done indirectly and successively." Or suppose that we hear that a missionary somewhere has found men with tails; or that a chemist in Germany has succeeded in making albumen; or that Bastian has proved that there is such a thing as spontaneous generation; that inorganic matter, out of which every germ of antecedent life has been expelled and has been excluded, protoplasmic specks have developed, which in their turn developed into organized matter, vegetable or animal, what is the response of the true believer? A wail of despair, a plunge into scepticism, the rejection of Christ his light, life and Lord! Certainly not. He adores God and confesses that He is inscrutable. He acknowledges that he must re-arrange his old theory of matter and of the universe. He gives ungrudging praise to the discoverer

and the man of science. First of all, however, he asks are these things so? And he finds that, so far at any rate, they are not—that the first is a canard; that alumen has not yet been made; and that Beale, Tyndal, Huxley and others have, by experiments more rigorous and exhaustive than Bastian's, proved him mistaken. Even then does the true believer taken up a cry of exultation against Bastian? No, for he honours his spirit and the method by which he seeks to discover the truth. He learns that his experiments and the experiments of those who detected his mistake have widened our knowledge of nature; have shown us how universally diffused are the germs of life; how infinitesimally small, yet how potent and of what persistent vitality they are; and he understands in some degree the commercial, social, and sanitary value of this knowledge. The investigator has not discovered what he sought. Let us sympathize with his disappointment, for he sought in the right way, and he has discovered what is perhaps of more value to us. This is the only spirit in which religious men should meet men of science. Are they not seeking to interpret an authentic book of God? Are they not, then, also theologians? You say that they pursue their studies in a spirit antagonistic to religion, and that they hold anti-Christian opinions. That may be. But the very sciences from which has come the bane supply the antidote. Collect all the facts and rightly interpret them, and you will find that they prove subversive of all anti-Christian theories. You say that they invade the province of theology proper. Well, the theologians first taught them the bad lesson by treating the Bible as an inspired scientific text book. And even if modern scientists are arrogant and unphilosophical, let us now show them a more excellent way. You say that they unsettle men, that men's faith gets shaken. What do you mean by faith? Is it not the blessed light of Truth, by which at our peril we are to walk? How can that be injured by the reception of more light? But if faith refers only to words, actions, conclusions compacted into a system, the sooner that is thrust into the background the better. System is a good thing, a necessary thing. Every man must throw the truths for which he thinks he has sufficient evidence into some shape or system, else his mind will be a chaos. But that form is a mere human thing, a convenience for himself and others. Should he substitute that for truth, he is an idolator, an idolator of self. The best system can never be as good a thing as what Dr. Duncan called "the Biblical Concrete," for we never see life except in the Concrete. All systems are necessarily more or less imperfect. It follows, then, that the wise man will not attach great importance to them; he will bear with the professed believers in all so long as he sees that they are honestly striving to carry out in life what they say they believe. He will judge them not by their words but by their fruits; for, as Bunsen says, action and not thought is "the final object of man, the highest reality of thought, and the safest if not the only safe standard of truth." III. And now suffer in conclusion a few words with regard to my duties as Professor and Principal. I have to apologize to the Divinity students for the inadequate preparation I have made for my special classes. They must bear with me this session. The fault is not wholly mine. My appointment to the chair is so recent that there was no time except to wind up the work in which I had been engaged for the past seventeen years. I intend, therefore, to give few lectures, but to make diligent use of text-books, and as Dr. Chalmers phrases it, "to mingle the conversational or questionary process," and "the extemporaneous

treatment of subjects with the more formal preparations of my solitude." I do not know that you will lose much by this; for as the same distinguished divine observed when giving his introductory lecture to the Moral Philosophy Chair of St Andrew's University, to fill which chair he had resigned the charge of the crowded parish of St. John's, Glasgow, "it has long been my sentiment, that for the objects of practical education, there should be much of the free and colloquial intermingled with the formally and severely elaborate, on the part of a master." If this be a good way—and I think it is—with a moral philosophy class, it must be still better with classes in Theology. It has indeed long been my opinion that our Divinity Halls should be not so much schools for teaching the doctrines and polemics of Theology, as institutions where students would be trained for the practical work of the ministry. No doubt, it is a valuable mental discipline to disentangle the deposit of truth from the colluvies of heresies and schisms. But we may presume, that in accordance with the common law of the Presbyterian Church, the men who enter our Divinity Halls have previously had their minds disciplined by a liberal education. And it is not mediæval heresy, nor indeed any heresy extracted from the Bible that the theologian of our day has most to dread. The heresies he must be prepared to combat, next to the great heresies of life, are those formed outside the Bible, those which regard the Bible itself as the greatest heresy, and a good philosophical education is the best preparation for successfully combatting these. Just as in the best medical schools, clinical instruction is more and more taking the place of mere lecturing, so it seems to me that a Professor of Theology does his work best who trains intending licentiates for their actual life work, teaches them good methods of work, and seeks to infuse into them the spirit of their sacred office. To know how to prepare and deliver discourses so as most effectually to reach the heart and carry conviction to the understanding, to conduct worship so that all the congregation shall feel that they are worshipping, to preside at prayer meetings, so that the promised presence and power of the Holy Ghost shall be experienced by all present, to organize Sunday Schools and work them efficiently, to know how to enlist the young men and young women of the congregation in Christian work under his superintendence, to make the session a living power, to evoke and regulate a high Christian liberality, is more important for a minister than to have at his finger ends every phase of the Gnostic, Arminian, or Bourignian controversy. My young brethren, you are to be teachers of highest truth. In order to teach it you must live it. You are to preach Christ, the bread of life. Your people must see that He is your life, that you are no mere cuckoo, uttering other people's notes, but a living, thinking soul, a man honestly modelling his life on his faith, and moulding the outward world also, as far as in him lies. We are the commissioned servants of the Eternal. To us

"Our noisy years seem moments in the being Of the Eternal silence."

We can afford then to wait. Our work may not make a noise in the world. It may not be seen of men and cannot be judged by men. It shall not be hailed with "the hurras of a drivelling generation." But it shall be found after many days. Without intending it, we act like the Egyptian architect who was ordered by his monarch to inscribe the royal name on the lighthouse he was erecting. He did so. He cut the name on the outer plaster, having first graven his own on the stone beneath. Time soon ef-

faced the plaster, and when the monarch's name was forgotten, the artist's stood out and was honored.

As Principal, I am related not to the Divinity students only. I belong to the young men whose object in attending College is to fit themselves for whatsoever their hands may hereafter find to do; to you men who are to be lawyers, engineers, mineralogists, merchants, farmers; and to the medical students. Gentlemen, suffer from me a few words of comradeship and counsel. It is not so very long since I was at College. Well do I remember those halcyon days, And when the tide of life flows freely through my veins, and the shadow of death waits at the door, their memories shall gladden me and inspire me with hope. What shall I say to you? I know how little you care for advice, not from disrespect, but because you are young, strong, self-sufficient; and I shall therefore say little. I would not if I could give you the wisdom of the aged. You must wrestle for that—each for himself. For the discipline and meaning of life is in the chase rather than in the quarry. Each of you is a bark freighted with hopes, prayers, and unspeakable interests. And you have only one voyage to make. No one is allowed to try a second. Know then that he who enfeebles or degrades himself at the outset can by no means escape loss, and can barely escape final and irretrievable shipwreck. Sacred, beneficent and stern are the obligations that rest on you. You may not be studying for the ministry; but a noble life is the best ministry. And that ministry is a debt you owe to God and man, to family and country. Pay it to the uttermost farthing. Pay it by the power of the Holy Ghost whose temples you are.

Hearty and prolonged applause followed the Principal's inaugural. The Chancellor next called for the congratulatory addresses, which were presented. For want of space we regret that these, together with the replies, cannot be inserted in full. Dr. Dickson, President of R.C.P.S., read the address in behalf of the Medical Faculty. The Æsculapian Society presented an address through Mr. R. W. B. Smith, and the affiliated Societies another through Mr. John Ferguson, B.A.

The Principal thanked the Medical Professors for their address. He said they might depend on his sympathy in their work, and his best counsel they might command at any time. Their labors and those of the Professors in Divinity and Arts he said would unite in promoting the common objects and welfare of Queen's University.

The Principal thanked the students also who presented him addresses in behalf of the different societies. He liked enthusiasm; he had no sympathy with the *nil admirari* spirit, especially in young men; he was glad to know there were so many societies in connection with Queen's, for they were manifestations of the life and vigour of the University. He asked the students to observe these three rules: (1) Do only one thing at a time; (2) Never put off till to-morrow what you can do to-day; (3) Always finish one thing before you begin another. In conclusion he said that although he came with a stout heart to begin his work as Principal, he required the prayers of the students; for to discharge the duties of the honourable

and responsible position to which he was called he required wisdom from the Wisest, and strength from the Strongest.

Principal CAVEN, of Knox College, Toronto, was next introduced and received amid loud applause. Dr. Caven said it was with great pleasure that, in the name of Knox College, he congratulated Queen's University and Principal Grant on the present occasion. His duty was not discharged unless he said that for many years he enjoyed the acquaintance of Principal Grant. As a minister of Christ he valued his services; as a Christian man and brother he loved him greatly. Mr. Grant, he said, possessed that faculty essential to the dignified position he has just been called to, viz, that of inspiring love, and he assured them that the new Principal was one who could be cordially loved. As Knox was not a University it would be presumption in him to say much about it; at the same time its work coincided with that carried on with such eminent success for many years in Queen's. Principal Caven then paid a warm tribute to the late Principal Dr. Snodgrass, whose judgment and administrative ability, he said, were worthy of the fullest confidence. He said the various educational institutions were on the most friendly terms. He hoped the Colleges would shortly be endowed by the Church and be independent of the precarious support of annual collections. He hoped Canadians, especially Presbyterians, would follow in the footsteps of certain members of the Church in the United States, and contribute largely to the support of our Colleges. He concluded his remarks by expressing his deepest interest in Queen's and adding that while a rivalry existed between Colleges, he hoped it would always be a wholesome one, and one which tended to the advancement of christianity and the glory of God.

Principal McVICAR, of Montreal, who was received with cheers, conveyed the congratulations of the "Presbyterian College" to Queen's University on the installation of Principal Grant. Principal Caven's statements, just expressed, he endorsed *in toto*. There was a significance in the selection of the new Principal from Nova Scotia to fill this honorable position in a famed Institution in Ontario; it would consolidate the union, and would deepen the springs of national affection. There was ground this day for cordial congratulation furthermore, in the fact that a born Canadian was called upon to occupy the first position in this venerable institution. He had the deepest loyalty to the Queen and her empire, but he held that Canada's own men were those best qualified to fill the honorable positions which she opened up. He said another cause for congratulation was the inaugural just delivered; he was personally gratified with it; he was pleased with its comprehensive range. He corroborated Principal Grant in his remarks referring to science. Theology and Science could not disagree. A Principal or a Professor had no war to wage against

Science; there was no danger that God would be discovered to be a fraud in any department of christian work. In conclusion he rejoiced in the statements of the inaugural—he rejoiced in the honorable position assigned to Principal Grant—he wished the University in all its departments marked prosperity.

Dr. JENKINS was the next speaker. He appeared for the Trustees of the University, in the absence of the chairman, the Hon. John Hamilton. The Trustees congratulated themselves, he said, on the recent appointment. "We did it! we did it! and we are thankful we did it!" said the Doctor. They were thankful for their own sakes, for the sakes of the Professors and Students, the future clergymen, doctors, lawyers, and farmers of this great country. He next pointed out how Theology was a Science, and how Theologians were Scientists in the fullest sense of the word. He referred to the eminent men produced by the County of Pictou, Nova Scotia, for example Principal Dawson, D. M. Gordon, M.A., B.D., and Principal Grant. He then gave way for

The Rt. Hon. Sir JOHN A. MACDONALD, K.C.B., who was the next speaker. After what had been said, and said so well, he thought it only remained for him to tender his humble congratulations to the friends of Queen's on this auspicious occasion. He always had an interest in the prosperity of the University. He remembered well the first meeting held in St. Andrew's Church for the purpose of raising subscriptions to found the College. He was glad to know of the success which attended the Medical Faculty, as he lent his assistance to the founding of this department of Queen's; the first meeting for this purpose was held in his drawing-room. He regretted that the Faculty of Law, of which he was a member, was not represented on this occasion. Had the Faculty of Law been represented he supposed there might be a little embarrassment as to precedence between the Medicos and the legal fraternity. An old decision gave the lawyers the right to walk before the doctors; he presumed this was done for the reason that the thief always preceded the executioner. He concurred in the remarks made upon the necessity of renewed efforts to relieve Queen's and other Presbyterian Colleges from the difficulties arising from straitened means. Much had been done, but much remains to be performed, and he hoped the Principal's suggestions would be carried into effect. Queen's has done a great work. Success has attended her Alumni in all parts of the Dominion, and in other countries, and he hoped even greater success might follow her sons in the future. Sir John's congratulations were extended to the Chancellor who, he said, sat at the cradle of the University; but he hoped he would not witness its decay as did Grattan the decay of the Irish Parliament. He entertained the hope that Queen's, the seedling which he had seen planted, and which he yearly saw growing,

would grow into a stately tree. With a liberal Grant at the head, and a good Cook to preside at the feast of reason, prosperity was inevitable.

Dr. SULLIVAN, in behalf of the graduates of the Medical Faculty of Queen's, tendered his congratulations to the new Principal. He said the medical graduates who had gone from her halls were now occupying high positions all over the world. He assured the Principal that the Medicals were truly loyal to their Alma Mater, and so far as they were concerned the Principal's sentiments were orthodox. He closed his very felicitous remarks by extending to the Principal many welcomes.

Mr. JOHN CARRUTHERS was next introduced and was received with a hearty applause. In behalf of the business men of Kingston he extended his cordial congratulations to Principal Grant, and he wished him, and the University over which he was called to preside, the greatest prosperity.

Mr. JAMES CROIL, of Montreal, as a layman, was greatly satisfied to have a man of such large, liberal views at the head of Queen's. In a missionary age, such as this, he was sure under the new Principal the missionary spirit would be expanded. He joyed in the welfare of the University in the past, and held strong hopes of it in the future. His prayers were that bright days might long shine around our noble College.

Rev. ROBERT CAMPBELL, of Montreal, who was the last speaker, rejoiced in behalf of the Alumni of Queen's in what was consummated this day. In his adulatory remarks allusion was made to Principal Grant's personal character; he said he was his firmest friend and the most genial hearted man he had ever been privileged to know. He hailed Mr. Grant's acceptance of the Principal's chair as an indication of a bright future for our Alma Mater.

The proceedings were brought to a close by the Principal's pronouncing the benediction.

As the audience departed the students sang with energy "Alma Mater Floreat." Cheers were given for the Chancellor, the Principal and others and we left the hall.

Thus terminated the exercises of the day,—exercises which will long be remembered by those who were present at the Installation.

Queen's has now taken another step in her progressive course. With pleasing anticipations we commence anew our work. Unitedly and determinedly we undertake to advance our already famed Institution to a higher point of excellence than she has yet attained. Our Principal comes to us with a "stout heart"; the Professors of the several Faculties are one with him in extending the interests of the University; the Alumni promise a helping hand; the friends of Queen's throughout the land give assurance of their sympathy and aid; the citizens of Kingston consider themselves co-operators with the authorities of the College; and the students say "Count on us for a goodly share of work." With these influences combined, ever depending on Him who is over all, we feel confident in saying that Queen's will prosper.

It is said that a woman in the suburbs has named one of her hens "Macduff" so that it may lay on.

A colored preacher, rejoiced at the number of persons who came out to hear him gave expression to his satisfaction in these words:—"Fellow trabellers, ef I had been eatin' dried apples for a week, and then took to drinkin' for a monf, I couldn't feel more swelled up dan I am dis minnit wid pride and wanity at seein' such full 'tendance har dis evenin'."

Queen's College Journal.

KINGSTON, DECEMBER 15, 1877.

TYNDALL AND SUPERNATURAL RELIGION.

If Professor Tyndall's Birmingham Address is not as finished a literary product as some of his former Addresses, it is certainly superior to all of them in the element of courage, for while in the former broad hints were thrown out, in the latter he boldly and unmistakably flings down the glove to the defenders of supernatural religion. A great part of the Address, which under the caption of "Science and Man," with additions, is printed in the current number of the *Fortnightly*, is technical and deals with topics of special interest to the gathering which he presided over, but they are all so arranged as to serve as ladders wherewith to scale the fortress of Faith, on which he makes no silent midnight attack, but against which he advances with drum and trumpet and bold words. He rejects "the hypothesis of a human soul offered as an explanation or simplification of a series of obscure phenomena" (such as nerve and brain processes,) and contends that, "instead of introducing light into our minds it increases our darkness. You do not in this case explain the unknown in terms of the known, which is the method of science, but you explain the unknown in terms of the more unknown." Try to mentally visualize this soul "as an entity distinct from the body, and the difficulty immediately appears." But while rejecting the theory of the theologian's "soul," he can present no explanation of the process whereby consciousness emerges from the molecular motions of the brain, admitting that such an explanation is as difficult of projection before the mind as the idea of a soul which he condemns. It is a mystery for which Science has yet to find the solvent. Having toyed with that elusive and inscrutable problem, Prof. Tyndall proceeds to speculate whether the brain and its associated processes are subject to the laws which we find paramount in physical nature. He sets aside the theory of free-will as untenable. "It is the greatest of delusions to suppose that we come into this world as sheets of white paper on which the age can write anything it likes, making us good or bad, noble or mean, as the age pleases. The age can stunt, promote, or pervert pre-existent capacities, but it cannot create them. How many disorders, ghostly and bodily, are transmitted to us by inheritance?" And then by a natural sequence, the logical processes of which our very brief limits prevent us from even epitomizing, Prof. Tyndall leads up to the Darwinian Theory, to which he says, most part of even the clerical world assents—a rather startling statement, but one deliberately made before a cultured audience. "If to any one of us," he pro-

ceeds, "were given the privilege of looking back through the æons across which life has crept to its present outcome, his vision would ultimately reach a point when the progenitors of this assembly could not be called human. From that humble society through the interaction of its members and the storing up of their best qualities, a better one emerged; from this again a better still; until at length, by the integration of infinitesimals through ages of amelioration, we came to be what we are to-day. We of this generation had no conscious share in the production of this grand and beneficent result. Any and every generation which preceded us had just as little share. The favoured organisms whose garnered excellence constitutes our present store owed their advantages, firstly, to what we in our ignorance are obliged to call, 'accidental variation,' and, secondly, to a law of heredity in the passage of which our suffrages were not collected. With characteristic felicity and precision Mr. Matthew Arnold lifts this question into the free air of poetry, but not out of the atmosphere of truth, when he ascribes the process of amelioration to a 'power, not ourselves, which makes for rightness.' If, then, our organisms with all their tendencies and capacities, are given to us without our being consulted; and if, while capable of acting within certain limits in accordance with our wishes, we are not masters of the circumstances in which motives and wishes originate, if, finally, our motives and wishes determine our action—in what sense can these actions be said to be the result of free-will?" This somewhat lengthy quotation has been necessary to disclose Prof. Tyndall's argument that free-will is the possession neither of the individual nor of the race, and leaves us no room to set out the replies with which he combats the objections that way-lay his theory in the matter of moral responsibility for rectitude of action. He stoutly resists the conclusion that if belief in free-will and in the dogmas of theology be withdrawn, the race will sink to ruin, holding that the mandates of pure morality are equal to the task of its preservation. The wretch who is held in order by the fear of hell, Prof. Tyndall rejects as a type of humanity. Here again we prefer to present his own words:—

"Most heartily do I recognize and admire the spiritual radiance, if I may use the term, shed by religion on the minds and lives of many personally known to me. At the same time I cannot but observe how singularly, as regards the production of anything beautiful, religion fails in other cases. Its professor and defender is sometimes at bottom a brawler and a clown. These differences depend upon primary distinctions of character which religion does not remove. It may comfort some of us to know that there are amongst us many whom the gladiators of the pulpit would call 'atheists' and 'materialists,' whose lives, nevertheless, as tested by any accessible standard of morality would contrast more than favourably with the lives of those who seek to stamp them with this offensive brand. When I say 'offensive,' I refer simply to the intention of those who use such terms, and not because atheism or materialism, when compared with many of the notions ventilated in the columns of religious newspapers, has any particular offensiveness for me. If I wished to find men who are scrupulous in their adherence to engagements, whose words are their bonds, and to whom moral shiftness of any kind subjectively unknown: if I wanted a loving father, a faithful husband, an honourable neighbour, and a just citizen, I should, seek him and find him among the band of 'atheists' to which I refer. I have known some of the most pronounced among them not only in life but in death—seen them approaching with open eyes the inexorable goal, with no dread of a hangman's whip, with no hope of a heavenly crown, and still as mindful of their duties, and as faith-

ful in the discharge of them, as if their eternal future depended upon their latest deeds."

Faraday, Prof. Tyndall instances as a man in whom a belief in the Christian Doctrines was interwoven with the sweetest personal graces; but he names another "philosopher of equal magnitude, whose character, including gentleness and strength, candour and simplicity, intellectual power and moral elevation, singularly resembles that of the great Sandemanian [the sect to which Faraday belonged], but who has neither shared the theologic views nor the religious emotions which formed so dominant a factor in Faraday's life. I allude to Mr. Charles Darwin the Abraham of scientific men—a searcher as obedient to the command of Truth as was the Patriarch to the command of God. I cannot, therefore, as so many desire, look upon Faraday's religious belief as the exclusive source of qualities shared so conspicuously by one uninfluenced by that belief. To a deeper virtue belonging to reviled human nature in its purer forms I am disposed to refer the excellence of both." In the last words which we have distinguished by italics is to be found the key-note, the germ thought, of Prof. Tyndall's theory, or heresy, as you please. It preaches the religion of pure morality and of duty as was preached by Fichte, from whom he proceeds to quote:—"The moral man obeys the law of duty in his breast absolutely, because it is a law unto him; and he does whatever reveals itself to him as his duty, simply because it is duty. Let not the impudent assertion be repeated that such an obedience, without regard for consequences and without desire for consequences, is in itself impossible and opposed to human nature."

But a great difficulty remains to be cleared away, and Mr. Tyndall proceeds to attack it. He denies that dogmas and "delusions" have advanced our moral constitutions to their present excellence, contending that they are the product of facts, hunger and thirst, heat and cold, pleasure and pain, fervour, sympathy, shame, pride, love, hate, terror, awe—forces whose interaction and adjustment throughout an immeasurable past wove the triplex web of man's physical, intellectual and moral nature, and forces that will be effectual to the end. But holding that it is these that fashioned man's moral nature it cannot be denied that religious beliefs have had some share in moulding human morality. To this the Professor's rejoinder is that these beliefs were not unlikely the product of the growing morality, not the morality the outgrowth of the beliefs—a rather lame assumption, for while it may deny the divine truth of those beliefs, it amounts to a censure upon, it attributes an infirmity to, that morality which Prof. Tyndall otherwise so greatly admires. But whether the creators of man's morality, or only the products of it, Prof. Tyndall rejects the dogmas of theology, and thus concludes his argument with the expression of a belief, painful to many, that humanity will be bettered by the substitution of the Religion of duty for the religions which now possess the minds of men:—

"There is on all hands a growing repugnance to invoke the supernatural in accounting for the phenomena of human life, and thoughtful minds, finding no trace of evidence in favour of any other origin, are driven to seek in the interaction of social forces the genesis and development of man's moral nature. If they succeed in their search—and I think they are sure to succeed—social duty will be raised to a higher level of significance, and the deepening sense of social duty will, it is to be hoped, lessen, if not obliterate, the strifes and heartburnings which now beset and disfigure our social life."

The Queen's College Journal

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Anonymous communications can receive no attention.

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PERSONALS.

CHAS. McKILLOP, B.A. '75, is pursuing his studies in the Presbyterian College, Montreal.

D. B. MacTAVISH, '70 and J. I. MacCRACKEN, '74, now constitute the law firm of MacTavish & MacCracken, Ottawa. Our congratulations are extended to them. May prosperity attend them.

JOHN MORDY, B.A. '75 who left us last year to pursue a course of studies in another College, has returned to Queen's. Mr. Mordy fully appreciates the merits of the Presbyterian College, Montreal, but is more than ever convinced that there is no place like home. Experience is a Capital teacher.

WE REGRET to learn of the serious illness of Mr. Chas. Legge, C.E. The anxiety consequent on the laying of plans for a new Railway Bridge over the St. Lawrence, at Montreal, together with his other multifarious duties quite prostrated him. We trust that quiet and rest will soon restore him to his wonted vigour and enable him once more to take his place amongst the leading engineers of the country.

Rev. ROBT. C. CHAMBERS, of '66, has been filling his brother's place for a few Sundays past, and has shown himself possessed of a rapid, logical brain. In leaving, he takes with him the well wishes and prayers of friends won by his unassuming manners and apparent worth.—*Chenango Union*.

COLLEGE NOTES.

EXTRA NUMBERS of this issue of the JOURNAL can be had at the bookstores, and on application to the Secretary.

WE LEARN with pleasure that the Hon. Robert Hamilton, of Peterboro, late Inspecting Chief Factor of the H. B. Co., has presented to the museum the horned head of a Rocky Mountain sheep, and also an Indian game-bag. Mr. Hamilton has on previous occasions been a benefactor to the museum.

THE REV. GEO. BELL, LL.D., concluded his course of lectures on "Science and Theology" on Friday, the 7th inst. The course was delightful and instructing. We regretted the doctor's departure, because of our attachment toward him, and because we think there is room for another Professor in the Faculty in which he was a lecturer.

THAT MED., of classic taste, who suggested to his young lady, as an appropriate motto, the following line from Virgil:

"Nimium ne crede colori,"

has somewhat lost faith in the motto business since he has learned that that line has been freely translated thus:

"O trust not ye beautiful creatures, to hue,
Though your hair were as red as your stockings
are blue."

ELOCUTION.—Prof. D. C. Bell opened his course on Elocution by an introductory lecture on Monday last. The earnestness displayed by Prof. Bell, and the marked interest taken by the students, are indications that the course will be of immense value. This lectureship on Elocution, now permanently established, supplies what has been long a desideratum.

AS THE foot ball season must soon close, and as we have nothing in the shape of a gymnasium, a college necessity, (we use that word "necessity" advisedly, and trust that proper notice will be taken of it,) we mildly suggest the desirability of organizing a snow-shoe club. It would be a grand thing of a cold wintry night to turn out "over snow-fields waste and pathless." It would give us fresh life and enable us to study for that gold medal with twice the zeal, and three times the energy.

THE GLEE CLUB.—If the Glee Club does not improve upon the performance of the installation night, it may retire from active life with the approbation of its friends. The singing of that evening must be acknowledged a failure. We do not think that this was due to weakness or want of preparation, but to the fact that the tunes were started by a treble voice at a note that no ordinary man could reach without the aid of a step ladder. Now you know what's the matter. Try and mend it.

FOOTBALL.—A friendly match was played in Toronto on Saturday last, between the Carltons, of Toronto, and the Queen's College team. After playing for an hour and a half the match resulted in a draw. A Toronto paper says of our "boys," that "as a

team they have speed, endurance and courage in attack." The Carlton team is expected in Kingston in the spring to play the return match. On our own grounds, and with additional practice, our team expects a victory in the next encounter. The captain of the Carltons is Mr. Borland; of the home team Mr. Grant.

AN EPOCH.—The Alma Mater Society has reached an epoch in its career and passed it. It gives us pleasure to record that during the last academic year the impeachment of Warren Hastings was never once discussed, nor was any reference made to the unfortunate Queen of Scots. That this implies no disrespect may be implied from the manner in which we have always delighted to honour these celebrated personages and make them our constant perennial theme. But the abundance of resource and fertility of invention displayed by this remarkable circumstance must afford all friends of the society the highest degree of pride and satisfaction.

RED RIBBON ROUGHS.—Since the adoption of the cardinal red ribbon as a badge by medical students, several rowdies have begun to wear this ornament in their hats, doubtless in the hope that they may be mistaken for gentlemen. There is not much danger of anybody falling into this misapprehension, but it would prove more satisfactory to students if the suggestion were adopted which was made at first but rejected, namely that a ribbon containing the University colors should be patented so that it would not be in the power of every one to don the insignium at pleasure.

CACÆTHES LOQUENDI.—Complaint was made in the Alma Mater Society last Friday of persons who are continually talking so that they take up the time of the Society in airing their eloquence, and prevent younger members from saying anything. This we think is a well grounded complaint, and we hope to see it rendered unnecessary. There are persons who are guilty of the conduct spoken of, not only talking continually whatever the subject may be, but constantly bobbing up when others are speaking and always interrupting. Persons who do this sort of thing, who are never happy unless upon their feet, are usually those who would be laid up for a week if they happened to be struck with an idea. We advisedly mention the matter here because the evil sometimes comes from a quarter where it is likely to do more mischief, as younger members are apt to fall into the bad habit.

BREEZES FROM DOWN TOWN.—Class rooms warm, but hot. Jimmey seems to be contemplating a cremation on a large scale.—There used to be better ways of learning physiology, known to the boys than fighting for the front seat during lecture hour. Perhaps a reaction might be reform.—It is wonderful how soon that excessive politeness which causes a freshman to jerk off his hat to Jimmey and say "Sir!" gives away to

manners of a less ornamental kind. Isn't that so C. ?—Two Italian musicians with no crowns upon their foreheads but with harps in their hands were in front of the "den" a couple of days last week executing or rather murdering celestial harmonies. They knew the value of peace and quietness, for they refused to move on under fifty cents each.

PHILOLOGICAL.—While the learned in language have been engaged for the past few years in tracing the connection between English and the different tongues of Indo European origin, it appears that little attention has been paid to a mine of philological wealth that lies at our own doors. A student who travelled a good deal on the rafts that went to Quebec this summer, says that many words of Norman French as represented by the French now spoken in Quebec show a great similarity to English. Thus a captain would say to his men "Haulez on le teau-line !" "Lette le chaloupe be lowered awez ?" "Donnez moi le marlin spike off le top of le hencoop," &c. These we believe to be facts of the highest philological importance, and we think the attention of Max Muller should be drawn to them.

FOR HE HAD MUCH GOOD CLOTHES.—Beau Brummell would have passed without notice had his lot cast him on Kingston in our times, and compelled him to vie with such rivals as some of our Sophs. The latter are like the lilies of the valley, they toil not, * * * and yet I say unto you, &c. One of them came rather late to the City Hall on the evening of the installation ceremonies. His dress was gorgeous. The golden studs on his shirt front shone like brass plates, his white kid gloves and swallow tail coat would have adorned a royal drawing-room, and for some time the attention of those in the back of the hall was directed to the aisle where he was standing in full view. But when the new Principal in thundering tones declared that the University was the true republic where no respect was paid to good clothes, a sudden blank fell upon his countenance. This was the unkindest cut of all. The pitying looks of those around smote him to the heart, and he sank faintly upon a bench behind the doorkeeper. A sadder and a more plainly dressed man he rose the morrow morn.

BRIEFS.—Dr. Sullivan, the popular Professor of Surgery, was recently presented with a well executed likeness of himself. The likeness will adorn the walls of the City Hall.—The Marquis of Bute has made the princely donation of £180,000 to Glasgow University for the erection of new buildings in connection with experimental science.—California University has 314 students, 49 of them women.—A pecuniary reckoning resulted from the non-appearance of the members of one of the Arts classes a few days ago. Oh! what naughty boys to cut class in this manner!—An address which "brought down the house" was delivered by

the Professor of Classical Literature on St. Andrew's evening.—Principal Grant gave his first lecture to the Divinity Students on Monday, 10th inst.—The "boys" are studying hard now, knowing that days of respite are at hand.—The citizens of Kingston are increasing in knowledge; not until the 30th of Nov. were they aware that they had amongst them about 200 students.—Our Secretary is in receipt of many letters which contain congratulations for the JOURNAL.—"The compliments of the season," is the expression we now use to our readers with this the last number of the JOURNAL for 1877.

ALMA MATER SOCIETY.

The Annual Meeting of this society was held on Friday evening, December 7th. The President, Mr. Knight, in the chair.

The election of officers did not create as much enthusiasm among the students as in former years. The election of President, hitherto the soul of the *canvass*, was carried by acclamation, which also helps to account for the unusually slim attendance for the annual meeting, and besides this a number of the students were in Toronto on a Foot Ball Tournament. The Secretary's Report for the year gave evidence of increasing vitality, and showed that the record of the year compared very favorably with former years, that its importance as a function of university training in the development of the material power of the student was felt and recognized by both graduates and undergraduates, that there was a direct improvement in the debates both in matter and form. The Treasurer's report showed that the financial affairs of the society were in a very satisfactory condition. He announced a surplus in the Treasury even after the "enormous expenditure" connected with the *Conversazione* of last spring. A vote of thanks was tendered to the retiring officers for the careful and diligent discharge of their respective duties. The election of officers was then proceeded with, when the following gentlemen were elected:

President (Re-elected)—A. P. Knight, M.A.
Non-resident Vice-President—Rev. Wm. Snodgrass, D.D.

First Vice-President—Geo. Ritchie.

Second Vice-President—J. E. Galbraith.

Secretary—Geo. McArthur.

Treasurer—Hugh McMillan.

Joseph F. White, B.A.

James Ross.

Hugh A. Craig.

H. R. Duff.

Finlay McLennan.

F. Smith.

MISSIONARY ASSOCIATION.

The regular fortnightly meeting of this Association was held on Saturday morning, 8th instant, the President, Mr. A. H. Scott, B. A., in the chair. After devotional exercises and the reading of the minutes of the last regular meeting, it was agreed on motion made and seconded, that a new book be procured for the purpose of inserting therein the report of those students who do mission

work during the summer. The object of this "new departure," on the part of the Society is to secure carefully written reports, which would be interesting to read by students in after years, thus affording a stimulus to their zeal, and, by comparison of present with past, to enable them to note the work of their predecessors and the growth of congregations from the lowest stages upwards.

This is a step in the right direction. Many interesting reports of successful work performed have been delivered in the Association, in the past which would bear to be heard again, which besides containing historical data regarding the various fields, were full of practical suggestions, and earnest utterances of immense value to young and inexperienced workers. Now such reports will live, at least as long as the work. Though there will, perhaps, be less room for eloquence in a *read* report than in one delivered, as they now usually are, *extempore*, there will also be less for dry and uninteresting details, and perhaps more for what is really vital, soul inspiring, and essential.

The reports of several committees were called for and given. On behalf of one of these, Mr. Chisholm reported the establishment within the city bounds of a College prayer meeting in connection with the Association. This is another step forward. Having fairly started, may the march be steady and continuous.

Some twenty members of the Society in response to the call for voluntary workers, have given in their names to the Secretary, offering to do mission work during the session. On these devolve the responsibility of attending to various fields of labor, from Morrisburg on the East to Concession on the west.

The President gave an earnest and interesting report of his work during the summer in Pinkerton, County Bruce. He spoke highly of the christian character and liberality of that place, testified to the interest taken by the young people in the Sabbath School and Bible Class, of the spiritual benefit he had received in his own soul while there, and of the success which had attended his labours, as evidenced by the fact that over thirty names were added to the communion roll during the summer.

Mr. Mason followed with a record of his experience as missionary in Metapedia. Through his energy, a church, which had been in course of erection, was completed, the debt wiped off, and the various stations in the field are now in fair working order.

Mr. Cameron followed with a report of work done also in the far east during the summer months. He noted several difficulties which he had to contend against in connection with his work, which, to a certain extent, had been overcome, and expressed the satisfaction it afforded him to work on the mission field in that distant part of the Dominion.

A cordial vote of thanks was given to each

gentleman at the close of his report. Messrs. Taylor, Chisholm, and Ferguson were appointed to report at the next regular meeting after the holidays. The meeting was then dismissed with the benediction by the President

OUR EXCHANGES.

On our table are the following exchanges : *Dalhousie Gazette, University Gazette, Tyro, Monthly Musings, The Columbia Spectator, The Forrester, Acta Columbiana, Canada School of Education, The Princetonian, Oxford and Cambridge Undergraduates Journal, Syracuse Herald,* etc., etc. Our exchanges are all welcome. An extended conversation with them in another issue. The Queen's College JOURNAL bids them now a Merry Christmas and a Happy New Year.

A FRIEND IN NEED.

To the Editors of the Journal.

DEAR SIR:—I am an inoffensive Freshman, who came here a short time ago to make my way along the cool sequestered vale of student's life, without disturbing any one, and without being hampered by the annoying restrictions of parental care. I thought that as long as I kept free from riotous conduct, I might follow in unrestrained freedom the bent of my quiet desires. But I find that I have unconsciously subjected myself to the *concurus iniquitatis*, whose laws, though defying all attempts at reasonable explanation, are a very code of Draco in severity. I was made acquainted with the tribunal shortly after my arrival, by being brought up for stopping on the street to speak to a young lady of my acquaintance. The experience following this introduction to court was so unpleasant that I took no more notice of any fair friend, lest I should transgress. But, again, the argus eye was upon me, and I was heavily punished for rudeness. Since then, I have been fined for wearing good clothes and for wearing bad ones, and for many other things equally inconsistent. You would confer a favour then, Mr. Editors, on me and my fellow sufferers, by informing what rules govern the decisions of this court, and how we may expect to learn what is required of us that we may walk without falling.

Yours, truly,

A FRESHMAN.

*. The editors condole with "A Freshman," and ask him to walk by faith. Though at present the workings of the *concurus* may appear inscrutable, time will add to his stock of knowledge in this matter. Wait patiently and soon you will be admitted into the sanctuary. In the meantime let your walk and conversation be with propriety. The court abhors all manifestations of opinionativeness and every semblance of bombast; therefore avoid these, for the penalties of the court are Medo-Persic in their unalterableness. Once more, be not on the streets after six p.m., for "Iniquity discountenances latches." In your dress observe a medium; avoid an extravagant gorgeousness as well as an unpardonable heedlessness. Put away pipe and cigars. Associate yourself with the Rine movement. And if you speak to one of the ornaments of the opposite persuasion see that you do it when no member of the court is a witness.

Students, you should patronize those who patronize you.

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HERE AND ELSEWHERE.

Scene—Princess Street as the Procession, on the 5th, marched down. Old lady "Well, what is it all about!" Companion—Why President Grant has come to town, and the students are showing him around.

A College footballer was observed one day displaying a very thin pair of legs in knicker-bockers. When one friend remarked to another that "those calves must have been taken away too soon from their mother."

A young verdant went to see one of the adored ones, and after having spent about an hour with her, the conversation lagged; then a dull monotony of silence prevailed. Suddenly the youth remarked by way of variety and innocently enough:—"How sad it is! Frost has come and it will kill every thing green." The young lady extended her hand and most sympathetically replied "Good-bye."

A Freshman who depended on the promptings of a more studious and better prepared companion for getting through his recitation was called upon to translate the first passage in the *third* Philippic of Demosthenes. He had just uttered "Men of Athens, ere we part, give, oh give—" when he noticed a tendency toward merriment in the countenance of his classmates. Overcome, he subsided quickly into his seat. He uses Bohn, no Byron, now.

Once upon a time a farmer escorted his better half to witness the wonders of the Microscope. The several curiosities seemed to delight the lady. But when the animalculae in the drop of water were shown off, Janet became some what disconcerted. Her uneasiness was increased when the "water tigers" fighting with unusual ferocity were magnified on the sheet to the size of about 12 feet, and to her husband she says "John, come awa!" "Sit still, woman, and see the show" replied John. "See the show! Gude keep us a' man, what would come of us if the awfu'-like brutes wad break out o' the water!"

The story is told of a Clergyman who was at times annoyed by certain persons in the congregation talking and giggling. He paused, looked at the disturbers and said, "I am always afraid to reprove those who misbehave for this reason. Some years since, as I was preaching, a young man who sat before me was constantly laughing, talking and making uncouth grimaces. I paused and administered a severe rebuke. After the close of the service a gentleman said to me, sir you have made a great mistake, that young man was an idiot. Since then I have always been afraid to reprove those who misbehave themselves in Church, lest I should repeat that mistake and reprove another idiot." Good order in the future.

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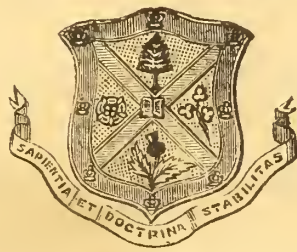
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No. 6.

SINCE THE article on page 4. on Dean Swift and the Satellites of Mars has been put in type we accidentally learn that we have been forestalled in the matter and that the curious coincidence between the Dean's guess and the verification of it by recent scientific discovery was pointed out by the *Leisure Hour* in November last. This statement is made to head off the imputation of stealing the *Leisure Hour's* thunder, its article on the subject not having come under our notice.

WE OBSERVE among the prizes recently distributed at the Ontario Agricultural College was one to the best student in Political Economy. We are in the dark as to what system of Political Economy is taught; whether Adam Smith or Henry Carey is taken as a guide to the great mystery of international exchanges. But whatever apostle's creed is subscribed to, we can fancy some rather amusing results attending the teaching of Political Economy in a Government College in this tariff-rent country. A student, say, is imbibing notions of the absolute rectitude of Free Trade from Smith and Mill, and is taught that Protection is a damnable heresy. The Government falls, and is succeeded by a Protectionist Ministry who order the dissemination of Free Trade errors to be incontinently stopped, and the gospel of Protection preached in their place. The poor student would be in rather a distracted state at having to unlearn all he had learned, and commence his investigations over again, and yet there would be no help for him but to face to the right about, as how could any Protectionist Government allow Free Trade to be taught in its college, or *vice versa*?

A "PROFESSOR" down in Prince Edward Island has been telling the public that his experience in teaching boys has shown him that there is a dangerous tendency to cramming in order to pass examinations, and that often when answers are given with parrot-like fidelity there is a plentiful lack of intelligent appreciation of the merits of the ques-

tions asked. He says that he would prefer to see a boy giving a wrong answer which betrayed some thought, than one who gave a correct reply without understanding the matter in hand. This is very fine talk for the "Professor" to indulge in, but it is the examination system in vogue that is at fault, not the boy. So long as marks are the standard of excellence, the ambitious boy will address his energies to the getting of marks more than to the comprehension of the subject taught. While a higher rank is assigned the boy who gives the correct answer, whether he understands it or not, than to the boy who understands the matter, but only imperfectly, it is idle to talk of a preference for the latter. The system will have to be changed; the boy cannot be changed. This very "Professor" doubtless classifies his pupils by the answers they give aside from their insight into the subject, and while this is the case generally the result will always be a struggle to get marks rather than understanding. No system is perfect, and this is one of the imperfections of the system of competition. Few there are who care more for learning for learning's sake than for the prize held out as the incentive to exertion; few like Walter Savage Landor, one of the finest classics of his own or any other day, who, Lord Houghton tells us in his *Monographs*, was so self-contained that he would never compete with anyone for anything at school, but stood upon the work's worth, whatever it might be.

PROFESSOR MURRAY, of McGill, contributes a paper to the *Montreal Spectator* on the "Philosophy of Politics" in which he recommends that some training should be given our young men in the art and knowledge of politics which are now learnt empirically and without the application of precise or scientific thought to the problems which arise out of them. While, however, giving this sound advice, like most of the philosophical writers on politics, Dr. Murray has his sneer at the infirmities of Party Government, but why he and those like him, drilled in logical processes, should seize

upon and castigate partyism as an evil by itself, when it is only an outgrowth of the weaknesses of human nature, it is rather difficult to guess. Parties will ever be rancorous, ungenerous, capricious and short-sighted just so long as mankind is rancorous, ungenerous, capricious and lacking in foresight. They are but the aggregation of the individual type. To speculate about the extinction of partyism and to sigh for the advent of a time when none will be for Party and all will be for State is to dream dreams of the perfect man, in the place of the infirm occupant of this present muddy vesture of decay. It is also to wish for the extinction of freedom of individual thought. Let us fancy the political slate sponged clean and an Era of Unanimity at hand. The Government must be carried on. A Committee, let us call it, of leading men of the old political parties unite to manage public affairs, and everything is as serene and lovely as a cloudless summer's day. Everybody agrees to support them, and everybody does support them. But time wears on. This thing, that thing and the other thing provoke criticism, and in a free country, that criticism will be expressed by the leading mind of the thedissidents. That leader will gather about him others, the little company widening out as the seasons go by; their individual objections to the Committee will in time be grouped into a policy that will be held up to the country as superior to the opposing policy; and there you are where you started. Party will ever subsist while men are free to think the thing they will, and give voice to the thought. Its wretched excesses and meannesses and its occasional brutality are lamentable, but the rotten spot is in human nature, and man will have to eliminate all his own imperfections before politics can be perfect. Men's thoughts will never run together like a flock of sheep; and while men think differently they will act differently, and while they act differently they will herd together in opposing parties. To dispute this truism is to fall into that absurdity, not down in the books of logic, but known as the dog chasing his own tail.

THREE WORDS OF STRENGTH.

BY SCHILLER.

There are three lessons I would write—
Three words as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have faith. Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
Th' inhabitants of the earth.

Have love. Not love alone for one,
But man as man thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

WHAT MAY WE AUGUR THAT THE INAUGURAL
WILL INAUGURATE?

The Principal's Inaugural Address has been scattered far and wide. It has been very generally discussed and very favourably criticised. It appeared in the *Globe*, *Mail*, *Gazette*, *Whig*, *Daily News*, and other papers, not forgetting our JOURNAL, and it has formed the subject for editorials in several of these organs. We are quite safe in asserting that it has been read throughout the greater part of the Dominion, as well as in the United States, Great Britain, Ireland and Australia. What other places it may have reached we know not, nor does it matter; for after these, the other English speaking portions of the globe are of little importance. Since its circulation is so widespread and its reception so generally favourable, we trust it will not be out of place in us to enquire what are likely to be the practical benefits to the College from the delivery of this address?

One advantage we believe will be, that it will cause the College to be better known. We know from personal experience that there are many parts of the country where the people are lamentably in ignorance of the advantages of such an institution. In some places prejudices arising from sheer ignorance have prevented many from seeing the noble work our Alma Mater is doing both for the Church and for the Dominion. It was also our pleasure to see these prejudices, in the places we have referred to, gradually removed, as fuller light revealed the true facts of the case. One reason of this ignorance and consequent prejudice arises from the fact that our Alma Mater does not get the ear of the country as the Toronto and Montreal institutions do, by having its proceedings published in the leading organs of the day, which guide and mould public opinion. It is high time this should cease, and that a new era should be inaugurated. We trust then that the extensive circulation of the Principal's able, liberal and eloquent Inaugural is but the dawn of a brighter day for our beloved Alma Mater. In this age of earnest competition and, shall we say of clamorous advertisements, the institution or the

man that is too modest to push to the front will certainly and perhaps deservedly be left behind.

Then looking into the address itself, there are some points to be found which are not unworthy of recapitulation. Among the wants of the University there specified, and which the Principal expects the future will supply, are those of a Convocation Hall, a Professor of Physics in the Faculty of Arts, and an additional Professor in Theology. Now, note well, reader, how these three wants may all very easily and very appropriately be supplied. The idea is such a happy one that we wish we could claim originality for its expression. But unfortunately for us, though perhaps more fortunately for the idea it originated in the mind of one of the most prominent men in the country. Should this meet his eye, we hope he will pardon our audacity for even attempting to "steal his thunder" before he has got out a patent for it. Well, then what is the plan by which these varied wants, the Principal specified, may all satisfactorily be supplied? It is this, and we put it briefly that it may be all the sweeter, kind reader, to your taste—Kingston should furnish the Convocation Hall, the Church should found the Professorship in Theology, and the country supply the new chair in Physics. Is this too much to ask? Certainly not. Queen's University has laid all these three—city, church and country—under deep and lasting obligations. And is there to be no return? Are the favours all to be on one side? Have we not given Kingston a Mayor in this year of 1878, and are not many of her leading men what they are, by virtue of what our Alma Mater has done for them? It would be very hard for Kingston to calculate financially, socially, morally and religiously the benefit she has received from being a University city. Let her then put her hand in her pocket and show her gratitude, by giving the Trustees of Queen's College as much money as will build a new Convocation Hall, and Queen's in return will show she is not ungrateful, by making Kingston a nobler city than ever she was before.

Further, has Queen's not a claim upon the church? Has she not given to the Presbyterian body in Canada many of its leading ministers? And is she not likely to give a few more in the future? The last General Assembly acknowledged the need of a new Professor in Theology, and as "actions speak louder than words" let united Presbyterianism see to it that that want is supplied.

Again it will be an easy thing for the whole Dominion to found a new chair in the department of Physics. Queen's has given to the Dominion, Legislators, Judges, Clergymen, Lawyers, Physicians and Teachers, all of whom are doing their share in moulding the destinies of the country, and in guiding this "Canada of ours" in the path of prosperity—that path which leads onward to national greatness and glory. The question might then be asked, Whether has Canada done more for Queen's, or Queen's more for Canada? We do not pretend to be able to answer every question, but this one we think we could answer without fear of contradiction. It is not hard to say on which side the balance tends. "Nature abhors a vacuum" and there is evidently a vacuum on one side of the scales, which it would be to the interest of both country and college to have filled up, and the sooner the better.

Pass we on to note one other remark in that address and we are done. The Principal spoke of putting the degree of B. Sc. on an "equal footing" with that of B.A. This was to be done by the appointment of a new Professor. Would such an appointment put the two degrees on an "equal footing"? The degree of B. Sc. is now so much harder to

take than that of B. A. that the great majority of those who aspire to the latter degree would not have the shadow of a chance for that of the former. To many students there is an impassable gulf between 34 per cent and 75 per cent. If it is to be put on an "equal footing," let the latter percentage be lowered to that of the former, or let greater liberty be allowed in the grouping of the departments for the degree, than is now the case. So far as we can learn, of those who have aspired to seek for honors in the different departments, whether for the degree of B. Sc. or not, not one has tried the department of Chemistry and Natural Science, and of all other departments we are of opinion that it is the most important for one who wishes to get that degree. What can be the reason of this neglect? It cannot be because the subjects of this department are not made interesting. We know of no Professor who can make a subject more interesting than that of the learned Professor of Chemistry and Natural Science. The cause then must be sought for either in the want of scientific tastes by students generally or because the standard is so high that there is no hope of attaining to it. If the latter be the case, it is time a change were made to put it on an "equal footing" with that of B.A.

SHAFTESBURY.

In the philosophical system of Shaftesbury the principal of the "moral sense" is found set forth and its existence strongly maintained. He seems to have followed the Aristotelian view of virtue, and to have conformed his system more to the Grecian ideas than to those of modern times. He held that there were selfish and unselfish affections in the human soul, and that morality consisted in striking a proper balance between the two. Hobbes made all the desires selfish, while Shaftesbury maintained that many of them were for the good of the individual. Shaftesbury was certainly right in his attempt to make a distinction between selfishness and self love, for the two are quite distinct. If one always acted upon the principle of self love, as a subordinate but yet leading motive, because closely identified with the highest of all motives, his acts would certainly always be moral, while acting on the principle of selfishness has the very opposite effect. The *moral sense* is the principle or instruct according to Shaftesbury, which tells us when the proper mean between the selfish and unselfish tendencies has been observed. He is evidently in error in acting on the mean. A person must either act from the motive of self or from some other motive. If it be from some other motive, it is an unselfish one, and therefore not a mean between them. But if on the other hand this view we have set forth be held incorrect, and if the *non-selfish* motives are wider than the *un-selfish* ones, then the mean must be partly selfish and partly unselfish, and as this selfishness is distant from self love it is not suited even as an element to enter into the motive and action. This moral sense is developed by education, according to Shaftesbury, and in this we see it is akin to Aristotle's idea of the *dunamis*. Education implies something to develop, and of itself cannot be accused for

the principle under consideration. The good consequences of an act are not enough with Shaftesbury to determine its morality, and in this respect he takes the opposite, and without doubt, a superior view to Hume. If the act springs from selfishness he condemns it at once. An unselfish affection is entirely disinterested. It leads to the love of others, not for the pleasure such love will afford the person who loves, for that would make it selfish, but probably because it is right in itself. Shaftesbury's weakness is shown in his maintaining that the evil of the selfish desires lies in their excess, and not in themselves. If so, then why does he make a distinction between them and self love; for as their object is self, if they are not evil, they must be identical with self love? The same charge might be brought against any good thing, as for instance the argument used by moderate drinkers in regard to excess in drinking, though of course there is a difference of opinion now-a-days, as to whether drink in any sense is good. Again when we examine the unselfish tendencies, the very same defect obtains, viz. the liability to excess, so that the much talked of opposition of these different tendencies vanishes, they merge into each other, and when we begin to look around for the means which is the morality, we find it is not there. If Shaftesbury had identified selfishness in the first place with self love, instead of maintaining as he does that the consequences of the former are evil, perhaps he might not have required to shift his ground, as we find he does, when he places the evil in the excess and not in the thing itself. But on the other hand, if he had used self love instead of selfishness it would have been shown that this was identical with unselfishness, and that therefore the latter alone was required as the bases of morality. In order to set up a consistent opposition between the selfish and unselfish desires, the first should be looked upon as evil, and the second as good; but such an opposition would be fatal to the doctrine that morality lies in the mean between them; for morality must be based on good only, and not on a mixture of good and evil. He could not shake himself free of the Lockean view that morality is based on pleasure, nor yet of the Aristotelian that virtue is the work of art. Between these two theories he falls into inconsistencies. He holds that reason is formal, and independent of the passions. His philosophy is one which is tinged with the Aristotelian conception that the world was only made for aristocrats, and that if ordinary mortals are to find a place in it, it is only to minister to the wants of these privileged superiors. The notion of duty he leaves unexplained, and whatever other difficulty may arise is left to common sense for solution. The moral sense is the regulating principle, which points out the straight course for morality to pursue, neither turning to the right hand of unselfishness, nor to the left of selfish desires. It may be considered the leading principle of his system, acting as a rule over all other principles, and closely connected with the remaining parts of his theory.

THE VALUE OF PLUCK.

It is this pluck, this bull-dog tenacity of purpose and stubbornness of perseverance, that wins the battles of life, whether fought in the field, in the mart, or in the forum. "It is the half-a-neck nearer" that shows the blood and wins the race; the one march more wins the campaign; the five minutes more of unyielding courage that wins the fight. History abounds with instances of doubtful battles or unexpected reverses transformed by one man's stubbornness into ele-

venth-hour triumphs. It is opinion, as De Maistre truly says, that wins battles, and it is opinion that loses them. The battle of Marengo went against the French during the first half of the day, and they were expecting an order to retreat, when Dessaix, consulted by Napoleon, looked at his watch, and said: "The battle is completely lost; but it is only two o'clock, and we shall have time to gain another." He then made his famous cavalry charge, and won the field. Blucher, the famous Prussian general was by no means a lucky leader. He was beaten in nine battles out of ten; but in a marvelously brief time he had rallied his routed army, and was as formidable as ever. He had his disappointments, but turned them, as the oyster does the sand that annoys it, into a pearl.

Washington lost more battles than he won, but he organized victory out of defeat, and triumphed in the end. It was because they appreciated his quality of pluck, that, when, the battle of Cannæ was lost, Hannibal was measuring by bushels the rings of Roman knights who had perished in the strife; the Senate at Rome voted thanks to the defeated general, Consul Tarentius Varro, for not having despaired of the Republic. In the vocabulary of such men, there is no such word as "fail." Impossibilities, so called, they laugh to scorn. "Impossible!" exclaimed Mirabeau on a certain occasion; "talk not to me of that blockhead of a word!" "Impossible!" echoed the elder Pitt, afterwards Lord Chatham, in reply to a colleague in office, who told him that a certain thing could not be done, "I trample upon impossibilities!" Before such men mountains dwindle into mole-hills, and obstacles that seem unconquerable are not only triumphed over, but converted into help and instruments of success, by their overwhelming will.—P.O.T.D.

JUST IN TIME.

A young physician, having tried in vain to get into practice at last fell upon the following expedient to set the ball a rolling:—He sprang upon his horse once a day, and drove at full speed through the village. After an absence of an hour he would return, and carry with him some of his instruments—thinking if he could impress his neighbors that he had practice, they would begin to place confidence in his ability.

A wag, who more than suspected the deceit which he was practising, determined to know the truth. He accordingly kept his horse in readiness, and the next time the doctor galloped by his door, sprang on his steed and placed himself on the young gentleman's trail.

The doctor saw the man following at his heels, but did not, at first, evince any uneasiness. At length, however, he thought it advisable to turn down a narrow lane. The pursuer followed on like an evil genius; but the doctor was not discouraged, as another road lay a short distance ahead of him, down which he turned. The other kept close at his heels, and the doctor grew impatient to return home. There was no house by the way at which he could afford any pretext for stopping.

In the meantime, his saddle-bags were with him, and he was otherwise equipped for business, so that he could not return, in the face of his neighbor, without exposing the secrets of the trade in the most palpable manner. Every bound of his steed carried him further from his home, and the shades of night began to fall on hill and tower. Still the sound of horses' hoofs were thundering in his ears, and he was driven to his wits' end; but just as he turned the angle of a wood, he heard a low moan. A man lay prostrate near the fence of a meadow,

and blood gushed from a fearful wound in his arm. He had cut an artery with his scythe, and was in danger of immediate dissolution. The young doctor sprang from his horse and staunch the wound. Bandages were applied, and his life was saved. The pursuer had also thrown himself from his horse, and, as the physician tied up the last bandage, he looked up in his face and said,—

"How lucky, neighbor, that I was able to arrive just in time."

The wondering spectator was silent with awe, and, after assisting the wounded man home, he told such a miraculous tale to the wondering villagers, as secured to the young physician a reputation not only for skill, but also for supernatural prescience. Thus did the merest accident contribute more to his advancement than years of studious toil could have done; and the impertinent curiosity of a waggish neighbor opened for him a path to business which the most influential patronage might never have been able to provide for him.—An Exchange.

ÆSCULAPIAN SOCIETY.

This Society, which is meeting with marked success, and which is of great benefit to all who are associated with it held its first meeting for the new year on the evening of the 12th inst. We take the following report from the columns of the *British Whig*:

"The first meeting of this Society since the holidays was held on Saturday evening in the Natural Science room of the Royal College, the President, Dr. K. N. Fenwick, M.A., in the chair. It was resolved to request the Medical Council of Ontario, through the Registrar, to change the time of the Spring examinations from the latter part of May to some time in April. It is hoped the prayer of the petition will be granted, as it appears an act of injustice to keep graduates from entering into the practice of their profession till so late a period. The Committee appointed for the formation of a Glee Club reported progress through Mr. Craig and gave indications of its speedy establishment. A debate followed on the subject, "Resolved.—That surgery has done more for suffering humanity than the practice of medicine." Mr. Newlands opened the debate on behalf of the affirmative, and eloquently traced the history of surgery from the earliest date, and gave several instances in which the skill of the surgeon had been attended with miraculous success. Mr. Galbraith opened the discussion for the negative, and was followed on behalf of surgery by Dr. Fenwick in an able speech, replete with valuable information. The claims of practice of medicine and its triumphs as a branch of medical science, were shown at some length by Messrs. Clinton, Lynch, McArthur and Smith. Messrs. Craig, Kidd, Leonard and Oldham advocated the affirmative side of the question in a manner which evinced a careful study of the subject. The arguments of each side were well advanced, and the discussion proved as interesting as it was instructive. At the close the chairman of the debate, Mr. W. F. Cleaver, announced that he was unable to decide, as the arguments of the affirmative and negative were, in his opinion, equal. He therefore declined giving a decision, but complimented the members on their success in the discussion of the subject. Mr. Donovan presented the Critic's report in an able manner. The subject for debate selected for next meeting is, "Resolved.—That Woman has done more for the Physician than the Physician for Woman." Messrs. Kennedy and McArthur will lead the affirmative and negative, respectively."

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KINGSTON, JANUARY 19, 1878.

THE TEACHING OF DEAD LAN- GUAGES.

The world seems to be waking up to the idea that there is something radically defective in the universally prevalent methods of teaching the classics, and some are bold enough to assert that the time usually spent in acquiring a knowledge of Greek and Latin is for the most part lost. While it is quite true that it is much easier to teach and to learn a living than a dead language, the comparative results of the ordinary study of the two show a wonderful balance of acquisition in favor of the time spent on the modern tongue. Five years, say, devoted to French and German, will make a student perfectly familiar with those languages, but an equal time spent on Greek and Latin will rarely produce the same result. Indeed, educated people perfectly familiar with the Classics are great rarities, while the accomplishment of reading and speaking French and German is just the reverse. Every one who takes a University course is compelled to study the Classics, but we venture to think that not one graduate in a hundred has even a decent comprehension of Greek or Roman literature, while a large percentage of that hundred may read and speak a modern foreign language with ease and correctness. This contrast must, in the nature of things, be owing in large part to the different methods pursued in the teaching of the respective languages, for there is nothing in Latin more intrinsically difficult than in German. The average knowledge of the classics imparted to the average student is the merest smattering, giving little satisfaction when being acquired and less when looked back upon in after days. He may

toil through a page of *De Oratoribus*, or labor to the end of an act of *Alcestris*, but he has little intelligent appreciation of the bent of the argument or the spirit of the creation. A comprehensive idea of Greek or Latin Literature as a whole he is usually devoid of, as he has taken only painful dips here and there into it without knowing much what it is all about. He can read and construe with perhaps tolerable ease, but the process generally absorbs all his eyes and he has none left to read between the lines, and get at what his author really has to say. Of course time spent in acquiring even this much facility is by no means wholly lost. The labour has a gymnastic worth in training the muscles, as it were, of the brain. And, then, no proper knowledge can be had of our own language, without a knowledge of the Greek and Latin courses of masonry with which the well of English undefiled has been built up since Dan Chaucer's time. But granting these benefits, they are but poor products of a study of the classics which apes some comprehensiveness. To trace the roots of English words back to the Latin and further back to Greek and Sanskrit is a useful and valuable diversion, but after all the great object of the study of the classics should be, we conceive, to inform the modern mind with the meaning and, to employ an abused word, the genius of the literatures of Athens and Rome. It is next to useless to be able to scramble over a dialogue of Socrates unless we apprehend what Socrates wishes to inculcate, and if we cannot get an insight of the poetry which beautifies the page of Virgil we might as well leave the volume on the book-seller's shelf. A Greek youth who could struggle over an Act of Richard III, and by patient exertion parse and derive the mere words, would know little of value concerning the play, if that were the extent of his acquaintance with it. And the case reversed is the case of the average English student of Greek literature. Whether the defect can be supplied by the adoption of other modes of teaching, we are not prepared to say, but if the teaching of modern languages furnishes any true analogy we should think that the want could be remedied by the substitution of the method in vogue among successful teachers of the latter. Dr. Schliemann taught himself to read and speak ancient Greek in a few months,—the latter an accomplishment which few professors of the Hellenic language can, we fancy, boast of. He discarded the old methods, and attacked the language in an original manner with which all readers of the public prints have recently been made familiar. Students cannot, however, have the linguistic acquisitiveness of a Schliemann, but still it is evident that some reform is necessary to give them a fair acquaintance with classical literature, instead of the very thin veneer with which most of them are coated when they leave College. The Roman Catholic Church manages these matters better so far as Latin at least is concerned,

most of its priests being able to speak that language with tolerable fluency, and when one can speak a language, a fair comprehension of its literature is implied. Could we not profitably take a leaf out of its book?

WAS DEAN SWIFT A PROPHET?

M. Leverrier, the great French Astronomer, according to *Nature* of last September "characterizes Prof. Asaph Hall's discovery of the satellites of Mars as '*une des plus importantes observations de l'astronomie moderne.*'" If M. Leverrier had been familiar with English Literature and had read Gulliver's Travels, he would have given part of the credit at least of this "most important discovery" to the author of that entertaining work of fiction, for one hundred and fifty years before Prof. Hall's telescope spied out the satellites whose "discovery" has lately agitated the astronomical world. Dean Swift had, by some sort of second sight, discovered them in his own study. In the *Voyage to Laputa*, written in 1727, we read thus of the wonderful inhabitants of that wonderful country:—

"They spend the greatest part of their lives in observing the celestial bodies, which they do by the assistance of glasses far excelling ours in goodness. For although their largest telescopes do not exceed three feet, they magnify much more than those of a hundred with us, and show the stars with greater clearness. This advantage hath enabled them to extend their discoveries much farther than our astronomers in Europe; for they have made a catalogue of ten thousand fixed stars, whereas the largest of ours do not contain above one-third part of that number. *The have likewise discovered two lesser stars, or satellites, which revolve about Mars*, whereof the innermost is distant from the centre of the primary planet exactly three of his diameters, and the outermost five; the former revolves in the space of ten hours, and the latter in twenty-one and a half."

Was Dean Swift a seer or a prophet to thus evolve out of his inner consciousness a discovery which scientific investigation verifies after the lapse of a century and a half? Certainly many have worn the mantle with less reason, for this is a truer prediction than some of those which are dignified with the name of prophecy. It is true that the Dean of St. Patrick's is somewhat astray as to the periods of revolution he computes, thirty and seven hours respectively being the times now assigned by the astronomers, but the guess is little the less wonderful on that account. We present it to the readers of the JOURNAL as a curious exhibition of the important discoveries in astronomy a man may make in his own library without the use of the telescope and without, perhaps, having ever seen the inside of an observatory. It is one of the minor curiosities of literature.

REV. J. L. STUART, B.A., of Trenton, gave us a New Years call. Mr. Stuart was one of the pioneers of the JOURNAL, hence our great delight to have him visit us.

POETRY.

Prune thou thy words, the thoughts control,
That o'er thee swell and throng;
They will condense within thy soul
And change to purpose strong.

But he who lets his feelings run
In soft, luxurious flow,
Shrinks when hard service must be done
And faints at every woe.

Faith's meanest deed more favor bears,
Where hearts and wills are weighed,
Than brightest transports, choicest prayers,
Which bloom their hour and fade.

—John Henry Newman.

NOTICE.—Students and graduates are earnestly requested to furnish contributions of literary articles, seasonable communications, verse and items of news.

PERSONALS.

L. F. MILLAR, M.D. '77, is now a married man.

JAMES GRANT, '78 has left his dog at home.

CHARLES McDOWALL, B.A. '77, is teaching in the Orangeville High School.

JOHN MCINTYRE, M.A., was elected Mayor for Kingston for the present year. Congratulations.

H. R. LINTON has returned to spend the remainder of the Session in the halls of Queen's.

ALEX. BETHUNE, M.D. '58, formerly of Glanford, Ont., is now practising in Wingham, Ont.

FRED. HEATH, '78, President of the Glee Club, is Organist in the Queen Street Methodist Church.

WM. DONALD, '73, and D. B. MCTAVISH, '70, are examiners for 2nd class certificates on the Central Board.

HENRY A. ASSELSTINE, B.A. '75, has succeeded Mr. Stuart as second teacher in the Gananoque High School.

JOHN HAMILTON, B.A. '77, visited us during the holidays and was looking happy. He is winning laurels as teacher in the Iroquois High School.

L. W. SHANNON, B.A. '77, has quit the study of Medicine for the present, and has accepted the position of assistant teacher in the Hawkesbury High School.

T. D. CUMBERLAND, B.A. '75, paid his friends in the city a flying visit during the holidays. He is now settled down to the study of law in an office in St. Catharines.

COLLEGE NOTES.

"Report says that the Queen's College Glee Club has been disbanded." —*University Gazette*. Dame Rumour never made a greater mistake in her life. We are happy to inform our contemporary that the "divine art" is receiving proper attention from the Glee Club, and that the Club was never better organized than at present.

WE TAKE this occasion to thank our friends for the very kind and encouraging criticisms passed upon our efforts. We value them. For their sincerity we have the practical proofs of balance accounts. Although we are anxious and waiting patiently to balance accounts, still, we are just as desirous to maintain our standing and if possible to advance in the improvement of our JOURNAL. Money does it!

Who?—Darwin says a monkey "takes after man more than any other living thing." There are other animals, however, that "take after man" more than a monkey does. For personal evidence on the latter assertion *Freshmen* and *Sophs* will do well to interview that, grave and reverend senior who forsook those shady bowers where love was wont to dwell with him, for quarters of greater security to unprotected students.

"ALIQUIS."—Who can tell us who "Aliquis" is? Oh "Aliquis," why rush so madly into print with your grievances? Why so ineffectually expend your energy? Are you a man? Then give your name that you may have redress. Are you a woman? Then how naughty to get so ruffled. Let not small matters operate upon you to your disadvantage. Canada first. AMEN.

OPENING OF CLASSES.—Classes opened for 1878 on the 8th. The invigorating influences produced by holiday times manifest themselves in all of us. We required a rest and we had it; we saw our friends and enjoyed their society; our bodies were bettered by a change of air; our spirits were enlivened by the joyousness of home; and now that we are back again to the Halls of dear old Queen's we are the better prepared to fulfil her requirements.

TELEPHONE.—A successful experiment with the Telephone was made at the termination of Prof. D. C. Bell's Lectures before the Xmas vacation. The wire connected a room in Principal Grant's residence with the Classical Class Room. In the Class Room several songs were sung which were distinctly heard at the other end of the wire. Prof. Bell's rendering of the "Cavalry Charge at Balaklava" sounded beautifully through the telephone.

STILL THEY COME.—The already well filled ranks of the Freshmen year have been swelled by the presence on the scene, of three new men, viz, Messrs. Linton, Brown and Pollock. The delightful task of receiving the healthful impartations prepared by Queen's will make them feel at once at home, and will enable them to speak of her merits in order that others, not now students, may next year and in after years become participators in her abounding privileges.

DR. JENKENS.—The course of lectures delivered by Dr. Bell during the former portion of the Session, on "Science and Religion" is to be followed by another course by Dr. Jenkins of Montreal on "Pastoral

Theology." The Rev. Dr. lectured to the students of Queen's, with great acceptance a few years ago; and knowing that his reputation as a lecturer and scholar is already established, the students of the Divinity Hall will hail with satisfaction his presence in February.

BRIEFS.—We send kind greetings to our readers with this the first number of the JOURNAL for the New Year.—Principal Grant was the lecturer to a large and intelligent audience in the City Hall on Thursday last; the subject of the brilliant lecture was "Joseph Howe."—The lecturing season in the Divinity Hall has commenced.—The death is announced of Sir Wm. Sterling Maxwell, who was Rector in '63 of St. Andrew's University, Lord Rector in '72 of the University of Edinburgh, and in '75 of the University of Glasgow.

UNIVERSITY COUNCIL.

We have been requested to remind the graduates and alumni of Queens' that the annual subscription of one dollar, required by the by-laws to make them eligible for election to the Council, fell due upon the 1st instant. The Registrar is most anxious to receive these fees that he may prepare the list of those qualified for election to transmit with the voting papers. The papers will be sent to all graduates and alumni entitled, under the act, to vote, and when returned—to make them efficacious—must be accompanied by the above mentioned annual subscription, unless the same has been already paid.

The seven gentlemen who have the ill-luck to stand lowest in the list of Councilors, and whose term of office expires on the 15th of March next, are as follows:

John McIntyre, Esq., M.A., Kingston; D. B. McLennan, Esq., Q.C., Cornwall; C. E. Legge, Esq., C.E., Montreal; John Bell, Esq., M.D., Montreal; Rev. E. D. McLaren, M.A., B.D., Cheltenham; Rev. J. S. Mullen, Woodlands; Rev. James Carmichael, Laskey.

We trust that the Registrar will be immediately deluged with registered letters, that the list may be at once prepared and sent out, as the voting papers must all be returned by the 15th of March next.

THE FIRST MEETING OF 1878.

The first regular meeting of the Missionary Association for the new year was held in the Divinity Hall on Saturday, the 12th inst., the President, Mr. A. H. Scott, B.A., in the chair. After devotional services, and the reading of the minutes of the last regular meeting, a communication from Mr. Dewar, of the Owen Sound Presbytery, was presented, which asked the Society to take under its special charge certain fields in the Parry Sound district. After some discussion, the Secretary was instructed to reply to Mr. Dewar, stating that the proposal could not be entertained. Various other items of business were brought forward and disposed

of, after which Mr. John Ferguson, B.A., submitted to the Society the report of his work during the summer months. Mr. Ferguson said that, according to appointment, he took charge of one of the Presbyterian congregations in Belleville, the pastor of which, Rev. John Burton, had gone for a time to the Mother Country. The circumstances of the congregation, the nature of the work, the number of services, were next dwelt upon. The high spiritual life of the congregation, the earnestness exhibited by its members in the good work, and the cordial manner in which they engage in its prosecution, were features which rendered the work of the pastor enjoyable and profitable. At the expiration of three months Mr. Ferguson was translated to Morrisburg. A description of the work here was also presented. The hopefulness of the congregation might be inferred from its progress in the past. A new church is about to be erected, a site having been procured, and about \$4,000 subscribed for the purpose. The interest manifested in the means of grace were next referred to, and Mr. Ferguson closed with the prayer that the seed which he had been the means of scattering might bring forth much fruit.

The next report submitted was by Mr. Taylor. Having occupied the field at Morrisburg, just referred to, from May to July inclusive, Mr. Taylor dwelt upon the history of the congregation previous to the Union of the Churches. Considering the difficulties with which the congregation had to contend, he thought it was now in a most promising condition. The Sabbath School is an excellent one. He entertained the hope that the cause of Presbyterianism would so advance in Morrisburg that ere long there would be a flourishing congregation. At the end of three months Mr. Taylor took charge of the Mission field of Camden in the Kingston Presbytery. A description of the work performed there was then given, accompanied with the expressions of hopefulness for that back field. A vote of thanks was tendered to each of the gentlemen for his report. Messrs. Glassford, Patterson, Mackenzie and Chisholm were appointed to report at the next regular meeting. The meeting then adjourned.

ALMA MATER SOCIETY.

A very interesting meeting of this Society was held in the classical class-room on Saturday evening last. Mr. Shaw, B.A., was unanimously elected critic for the remainder of the year. The creation of this office is one of the new departures made by the amended constitution. Its duties are not well defined, excepting from its name. But we confidently expect that the important and not at all enviable duties of the office will be discharged by its present incumbent in such an able and fearless manner as will show that the Society did wise acts both in the creation of the office and in electing Mr. Shaw to fill it. The President delivered his annual address. After thanking the Society for the honor it had conferred upon him in unanimously re-electing him for the second time to the high and important office of President of the Alma Mater Society of

Queen's College,—asking their hearty co-operation in the carrying out of the various works of the Society,—and expressing his entire confidence in the honest loyalty, zeal and ability of the students of Queen's, he went on to treat of the question of the separate functions of Universities and Colleges. In a very interesting manner he gave the history of the rise of Colleges and Universities from the earliest times to the present, and a very lucid exposition of their separate functions. The members present passed a hearty vote of thanks to Mr. Knight for his lecture.

The rest of the evening was taken up in a free and friendly discussion on various matters connected with the College. A very strong opinion was expressed in favor of raising the standard of the matriculations, and particularly the desirability of adding History, Geography and French or German to the subjects already prescribed. It was contended that the matriculation being too simple, students could enter with a limited education, and thus the professors would be somewhat cramped in their endeavours to make progress in the advancement of higher education. It is infinitely more difficult for a professor to lecture intelligently, for instance, on the rise and progress of the various philosophic schools that have in their time influenced more or less the whole current of history, to students who know nothing of the history of those times, than to a class tolerably well versed in such history. The French Revolution is accounted for on reasons both philosophic and historic; but to the student ignorant of the particular transactions of that great event his philosophy of it would be little more than sounding brass. These are but instances made not with the intention of creating an opinion that we know no history here, but simply to show where the mistake lies, and to point out its remedy. "Just as soon," says the Society, "as a deficiency is discovered in any department just so soon will we make known and do what little we can to cure the defect." This is but an outline of the discussion, but it is enough to show the interest the students of the day are taking in their Alma Mater, and, we trust, to bring the question of the matriculation before the proper authorities. The question to be debated this evening is, *Resolved*—"That Toronto is a better type of University than Queen's."

OUR EXCHANGES.

THE *Quarterly* published by the Literary Society of the Hamilton Collegiate Institute is a neatly got up magazine of 32 pages, and contributes no small amount of valuable literary and educational matter.

THE *Roanoke Collegian* from Salem Virginia, appears among our exchanges for the first time. It contains a greater amount of heavy reading matter than any of our other American exchanges. It is an ably conducted magazine.

Our local exchanges, the *Whig* and *News*, are at present engaged in some old family broil, very interesting—to themselves. They

carry on their little quarrels with great bitterness and quite regardless of the ordinary rules of journalistic etiquette.

OUR Columbia Exchanges are as full of interest and life as ever. The *Spectator* in its New Year's number gives an excellent article on 'The Scholar in Politics,' in the course of which it makes the following somewhat humiliating admission. There is no advantage, they say "in denying the fact that demagogues and political shysters, with just enough education to impose on the common herd of voters, are becoming more and more powerful." This admission is couched in language, which, to say the least is not very classic, coming as it does from a University which is looking to the day not far distant when it will be a national University.

UNIVERSITY GAZETTE.—"One of the most thankless positions on the Editorial Staff seems to us to be that of Exchange Editor. truthfully remarks one of our exchanges. In a recent number of the JOURNAL we passed some criticisms, very fair and moderate, we thought, on our Montreal contemporary which caused it to say a number of harsh things about us. For instance, in its Xmas number it says, "we fail to find in our Kingston contemporary either the *Corpore Sano* or the *Mens Sana*. If that was intended for wit we have nothing to say; but if intended for a "Compliment of the season" we only say, "ingratitude more strong, &c. &c. But we are not yet "vanquished."

GLEE CLUB.

To the Editors of the Q. C. Journal.

SIRS,—Will you kindly grant me a small space in your paper for the utterance of a few remarks which are the sentiments of a large number of the Students of Queen's College.

In each of the last three numbers of the JOURNAL I noticed that mention has been made of the Glee Club, and in a manner so unfavorable as to induce the belief among people, not only of this city, but of other places where the JOURNAL has circulation, that the Glee Club has succumbed to want of management and attention.

To disabuse their minds of this idea, I may say just here that the Glee Club *was never in a more prosperous condition.*

We like criticism when it comes in a friendly way from a competent judge, but when a person whose musical knowledge is of such a rudimentary kind that he can't discriminate between "a treble voice" and a fully settled male voice, undertakes presumptuously to criticise in an unkind way, music which is far beyond his comprehension, it is time to speak and justify ourselves.

I hope, Sir, that crude and unjust criticisms will appear no more in your columns to the annoyance of the Glee Club, of which I have the honor to be

A MEMBER.

Kingston Dec. 9th 1877.

OTHER COLLEGES.

THE Literary Club of the Oxford Union has both coffee and smoking rooms.

A GRADUATE of the highest rank at the University of Vermont was a negro. "What am the matter, darkies."

A PETITION has been presented to the Ontario Legislature praying for an Act to Incorporate the Western University, London.

A BRANCH of Lavall University has been established in Montreal. The *Univ. Gazette* thinks it will not injure but rather improve McGill college.

THE Government of Germany expended in one year \$250,000 on the University of Strasburg. We only wish that our Government could see fit to expend a fraction of that amount on Queen's.

SHORT SAYINGS OF WISE MEN.

The truest end of life is to know the life that never ends.—*Penn.*

By taking revenge, a man is but even with his enemy; but in passing over it, he is superior.—*Bacon.*

Politeness is like an air-cushion, there may be nothing solid in it, but it eases the jolts of the world wonderfully.—*Jones.*

Bashfulness and apathy are a tough husk in which a delicate organization is protected from premature ripening.—*Emerson.*

Envy is a tax which men must meet who become distinguished. The oak receives a lightning stroke which the bramble escapes.—*Addison.*

The years of old age are stalls in the cathedral of life in which the aged sit and listen, and wait till the service is over, when they, with all their hearts, at last may say, Amen.—*Mountfort.*

Nine-tenths of the quarrels in this life would be averted if we would never take the doubt against charity. Never accept an insult. Men who go about looking for men to kick them, are seldom disappointed. Men who accept only the best interpretation of every act, are sure to have always the best acts to interpret.—*Phillips.*

No man can safely go ahead that does not love to stay at home; no man can safely speak that does not willingly hold his tongue; no man can safely govern that would not cheerfully become subject; no man can safely command that has not truly learned to obey; and no man can safely rejoice but he that has the testimony of a good conscience.—*Memphis.*

What we call strength of mind implies the prevalence of the calm passions above the violent; though we may easily observe that there is no person so constantly possessed of this virtue as never on any occasion to yield to the solicitation of violent affection and desire. From these variations of temper proceeds the great difficulty of deciding with regard to the future actions and resolutions of men where there is any contrariety of motives and passions.—*Hume.*

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RECORD.—During the past year Eight Scholarships in Arts were won by pupils of this School; Eight passed the Intermediate; Four entered the Military College; Four matriculated in Medicine; and Nine obtained Teachers' Certificates.

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SCRAPS FOR FUN.

"That was very greedy of you Tommy to eat your little sister's share of cake." "You told me, ma," said Tommy, "that I was always to take her part."

A little girl possessed of a marked affection for the animal creation once saw a hen preparing to gather her chickens under her wings. In tones of mingled dissatisfaction and earnestness she shouted, "Oh don't sit down on these beautiful little birds you great ugly rooster."

James Boswell, distinguished for his humor and power of repartee, was one day pleading at the Scotch bar before his father, Lord Auchinleck, who was at that time "Ordinary on the Bills." The testy old Senator becoming offended at something his son said, peevishly exclaimed, "Jamie, ye're an ass, man." "Not exactly, my lord, answered the junior, "only a colt, the foal of an ass."

A certain tradesman sent the following dun to a person who was owing him:—"Dear Jim, this little account has been standing for seven years, and I think it is high time it was paid." To which Jim replied on the back of the same piece of paper while the messenger was still in waiting:—"Dear Sam, I don't; and may a difference of opinion never alter friendship."

In asking for information about the time a usual annual sermon was to be delivered, a Freshman not posted on polysyllables, and accustomed to pay attention more to the length and high sounding of words than to the proper collocation of syllables necessary to express his true meaning, made this inquiry of a senior, who was afterward considerably amused, "Is the Principal going to give his *bacchanalian* sermon soon?"

Teacher in Sunday School—"And now, dear children, I have told you about the Holy Angels how happy they are away up there, playing on their golden harps and watching over the good little children in this world. I know you would all like to be good, and at last go up to heaven and be forever with these pure and Holy beings. Please now, Willie, tell us what you think of the dear good angels." Willie (with sparkling eyes, and aroused from deep thought.) "Our two bantam hens are set'n, and the old white will set next week." Bell rings for prayers.

An orator from Wales, who had the misfortune to lose one of his limbs, happened to come into a verbal encounter with a son of Erin. The witty Welshman who imagined he was pretty successful in bantering the Irishman was interrogated thus by the latter:—"How did you come to lose your leg?" "Well," replied the other, "on examining my pedigree, and looking up my descent, I found there was some Irish blood in me, and becoming convinced it was all settled in that left leg, I had it cut off at once." "Be the powers," said Pat, "it had av been a deuced good thing if it had only settled in yer head."

At a meeting where some religious interest was exhibited, a certain person, whose enthusiasm displayed itself in physical contortions and vocal boisterousness, became an annoyance to many in the assemblage. In an under tone Mr. K. who was conducting the meeting, said, "would you, brother Jones, ask our brother to be less noisy." "Allow me to speak to him," said Mr. H., who sat beside brother Jones. Mr. H. went over, spoke a few words, and the obstreperous man at once became mute. "What did you say to the man," inquired Mr. K., when he observed the remarkable change. "Why," replied Mr. H., "I told him about our subscription list, and asked him for a dollar for Foreign Missions."

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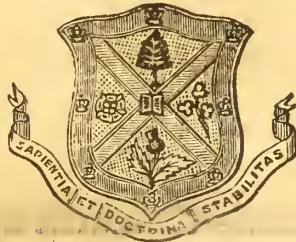
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Queen's College Journal

KINGSTON,



CANADA.

VOL. V.

FEBRUARY 2, 1878.

No. 7.

AMONG the earlier numbers of the present volume of the JOURNAL it was suggested that, before his departure from Canada, it would be a graceful act on the part of the authorities of some one of our Universities to confer the degree of Doctor of Laws on Lord Dufferin, who has taken so active and enlightened an interest in the educational affairs of the country. We are glad to see that the suggestion is likely to be given effect to by McGill College during the approaching visit of His Excellency to Montreal. As a man of letters Earl Dufferin is in an eminent degree entitled to this academic distinction, quite apart from his high rank in the political world.

BY A VOTE of nearly two to one the Convocation of the University of London has resolved to admit women to all the degrees of the University, there being 242 for and 132 against the motion. The fact that there should be 132 gentlemen fit to sit in a University Convocation who would refuse a woman that can pass the required examination, the honor or profit, or both, of a degree, shows the extraordinary tendency of many minds to travel in the traditional ruts, and the wonderful tenacity of early prejudice. The educational world will spin on its axis all the same whether there be maids or mistresses of arts, or woman doctors, or not. In fact for the sake of peace and quietness this concession is a wise one. Women clamour in many instances, just as men do in other cases, for degrees, because they are prohibited from taking them; but now that this University door is opened, the number of those who will enter in will be out of all proportion to the noise made before the surrender. But whether few or many, there is no valid reason why a woman should not get as good an education as a man, and carry off the same collegiate honors, if she can.

THERE WAS a lively discussion on the 28th inst. in the Ontario Legislature upon the subject of the endowment of Toronto University, and Upper Canada College. In the course of the debate, it came out that considerable dissatisfaction was felt with the present way of disposing of the revenue of the latter institution. It was urged that that school did nothing more than is now

done by many of the High Schools of the Province; that though, originally designed as a preparatory school for University College, it now prepares for it no more pupils than do several of the Collegiate Institutes; that though doing this very meagre quantum of work, it nevertheless costs the Province \$25,000 per annum; that though established for the whole province, it benefits few outside of Toronto; and that therefore it should be abolished, and the funds now wasted upon it, divided among the High Schools, which at present prepare nearly all the matriculants of the Universities. Of course, the friends of the old school stood by her, urging that she had done a good work for the Province, and was therefore deserving of its continued support. Those who spoke in favor of the veteran institution made their remarks conspicuous by the omission from them of even a single good reason why the school should longer receive the provincial aid that has been extended to it in the past. We hope to see the school legislated out of existence, and the funds distributed amongst the genuine preparatory schools of Ontario, viz.: the High Schools.

THE SUBJECT of competitive examinations is just now attracting the attention of many English University men, through the publication of Mr. Latham's book "*On the action of Examinations considered as a Means of Selection*." The Cambridge don points out that examinations are useful, firstly, as instruments of education, and secondly, as means of selecting the best men as winners of University prizes and honors. Whether used for the latter purpose, or for the purpose of testing the knowledge of candidates for positions in the Civil Service, the great evil of examinations is that they induce *cram*; they become a mere "struggle between examiner and examinee, the one, endeavoring to make the most of such marketable goods as he has in the way of abilities and knowledge, the other, to detect the weak points in the candidate's equipment and so determine whether his learning is a sham or a reality." Mr. Latham brings out three interesting points in his discussion of the question. Firstly, there are some subjects more suited for testing a candidate's knowledge than others, classics and mathematics

being best; secondly, examinations may be good for boys and yet very bad for men, because the fight to pass them is preparatory for life's battle, and tends to develop in boys those habits of mind likely to ensure success in life; and thirdly, the tendency of examinations to destroy all originality and independence of thought. He also endorses the opinion held by many of the foremost teachers in Britain, that scholarships should be given to *poor* students and *not* to middle class men who frequently neither need nor deserve them. How much of all this will apply to our Canadian examinations?

The recent debate on the Attorney-General's proposition to refer the Exemption Question to the investigation of a committee, in which the poverty of talent of the Assembly was strikingly exhibited, has some interest for Universities which are among those exempt from the tax-gatherer's levies. Though the daily press is almost unanimously in favour of sweeping away most of the exemptions, its views do not seem to have taken a very strong hold on the House, those members who did speak out in favour of partial abolitions doing it in a timid, half-hearted way, and making capricious reservations which plainly indicated that they had not grasped the principles which underlie the question, and which are covered up too frequently with the accumulated dust of hoary tradition and superstition. The chances seem to be that for the immediate present the Exemption Question will make little progress, and that churches, parsonages and Universities will preserve their immunity from taxation. One supreme recourse is left the protesting municipalities if they see fit to resort to it. They can resolve that property that will not contribute its quota to the municipal burdens shall not enjoy municipal benefits, or rather such as can be withheld without injury to that which pays its assessment. They can order that no gas lamps be lit for its convenience; that it shall not have sewage accommodation, and that, in case of fire in an exempted building the engine be not sent to extinguish it, unless to save adjoining property. By some such threat as that the exemptions may be made to see what they lose by not sharing the cost of municipal protection, but it is one far from likely to be had recourse to.

NATURE.

There is a gentler element ; and man
May breath it with a calm unruffled soul,
And drink its living waters till the heart
Is pure.—And this is human happiness !
Its secret and its evidence are writ
In the broad book of nature. 'Tis to have
Attentive and believing faculties ;
To go abroad rejoicing in the joy
Of beautiful and well created things ;
To love the voice of waters, and the sheen
Of silver fountains leaping to the sea ;
To thrill with the rich melody of birds
Living their life of music ; to be glad
In the gay sunshine, reverent in the storm ;
To see a beauty in the stirring leaf
And find calm thoughts beneath the whis-
pering tree ;
To see, and hear, and breathe the evidence
Of God's deep wisdom in the natural world.

—Wallis.

PHILOSOPHY AND THEOLOGY.

Science, in general terms, may be said to deal with the visible, with outward facts and phenomena, while philosophy deals with the invisible, and inward principles and laws which govern the phenomena. There is here a relation between these two, inasmuch as science cannot proceed in its investigations unless provided with some invisible law or principle for its guidance from the "constitutional storehouse of philosophy—the human mind." This—human mind—leads to a more precise account of the sphere of philosophy. In this, we comprehend the constitution and laws of the human mind as demonstrated in the facts of consciousness, and those primary knowledges and beliefs which are of the very nature of mind, and attend all its operations. The mind is the native region of philosophy ; there, is its invisible source and spring. It may be awakened and moved by visible things, but it goes beyond these, and asks for principles and beginnings, and brings in as necessary thoughts, substance, cause, design, law, and such like, all which are unseen. Beyond the range of philosophy is a deeper spirit in man, being as he is, the offspring of God, and standing in need of constant vital connection and communication with Him, who is the great source of his being. Man wants more than works, or principles, or laws, and seeks intercourse with the Almighty. In theology, the grand subject is God. We can know God only in so far as he allows Himself to be made known. He makes Himself known to us by His works, in other words, we know God by nature. This knowledge of God by nature is comprehended under natural theology. He also makes Himself known to us in the Scriptures, by revelation. This part is comprehended under revealed theology. God's allowing Himself to be known by nature is synonymous with His revealing Himself through nature, so that revealed theology comprehends and includes natural theology. A study or discourse with regard to theology is therefore a study or discourse with regard to revelation.

In philosophy the mind of man turns within itself to observe its own constitution and principles of knowledge, and to contemplate the invisible realm of truth and reality, in which all things are rooted and whence they

come forth. In revelation, the mind of man is brought face to face with God by means of successive manifestations which He has made of Himself in deed, and word, and above all, in Christ, as a living person through whom we come to God. In each sphere we have facts and principles. In each, the seeker who labors, and the seer who bears testimony, are one and the same, the self conscious mind and spirit of man. The grounds of facts and evidence brought forward and attested in the one, have no reason to be denied or doubted in the other. If it be said that man has the power of knowing the external world, himself, and his fellow men, there is no reason to question the fact, similarly attested by human consciousness, that he is capable of knowing, and having communication with God. The testimony is the same, and we say "we know God and are known of Him." In revelation, the facts and doctrines lie in the inner and deeper world of the spirit in its relations with God. Theology and philosophy may work hand in hand as far as the latter is able to go, but theology asserts for herself a place much higher than philosophy.

In looking back to earlier times, and tracing the connection between theology and philosophy, it may be seen that it was not till the Sun of Revelation had arisen in the person of our Lord, that a satisfactory light was cast upon the origin, nature, and destiny of man ; notwithstanding the splendid efforts and researches of Greek philosophy, though that philosophy elevated and enlarged the Greek language so as to prepare it to be the medium of the New Testament revelation of the thoughts and ways of God, yet, "the world by wisdom knew not God." Coming down to the time of the reformation, it is remarkable that it was not till after Wickliffe and Luther, and others, had called attention to the word of God and revelation, that science and philosophy began their course, showing that the knowledge of God was of invaluable importance in bringing to light the things of science and philosophy. It was the impulse of original inquiry, derived from a newly acquired Christian faith, that stirred the mind of man, and gave birth to new and wondrous movements and discoveries. Philosophy, at the same time, has been of immense service in causing Christian thinkers more distinctly to define the sphere of theology. Theology has been, to a certain extent, indebted to philosophy, but philosophy, at the same time, owes a very large debt to theology. It might be said that the sun is much indebted to our planet because the component elements of the earth have, through the medium of the spectrum analysis, revealed to us somewhat of the wonderful constitution of the great orb. But our planet owes much more to the sun than the sun to it, for we could neither see nor know ourselves, nor anything else, still less behold the face of the sun himself except by his sovereign light. So philosophy may be regarded, in her proper sphere, as a planetary orb, bound, by her very nature, to revolve around the great central sun of revelation, God in Christ, as from Him it derives its true being, and light, and motion. Philosophy may lead us into God's thoughts and into the principles on which he works, but theology leads us into His heart as a Father who freely gives Himself to His children, interposes, labors and suffers for them, to reclaim and recall them to that knowledge of Himself which is life everlasting.

He who purposes to be an author should first be a student.—Dryden.

Tables de logarithmes a 12 decimales, jusqu'a 434 milliards, avec preuves, Par A. Naumur. Precedees d'une Notice sur l'usage des tables par P. Mansion.—Gauthier-Villars, Paris.

The man who invented logarithms certainly conferred a very great boon upon mathematicians directly, and through them, indirectly, upon the whole of civilized mankind. Who this individual was it is difficult at present to find out. We are told by Haydn in his dictionary of dates that this celebrated man was Baron Napier, of Merchiston, who published his work in 1614, and that his invention was completed by Mr. Henry Briggs, of Oxford, who published tables in 1616-18. But who knows now anything of Napier or Briggs? In these days of striving after something which may transmit our names to posterity, we forget how easily, after we are gone, some other person may lay claim to our honors, if not for himself, at least for some relative or forefather, in company with whose name he imagines the name of the discovery may sound more euphonious than it does in company with us. There is scarcely a great invention of modern times but has its authorship disputed ; and although Prof. Bell, of telephonic fame, may revel just now in his well earned notoriety, yet none can tell how soon some "cute yankee" may come forward with some speaking machine which will completely eclipse the present telephone by enabling us to hold converse with the inhabitants of the distant stars, or with the "ethereal" forms which people the "land of the hereafter." We verily believe that if the common roasting-jack were to have some wonderful new application to-morrow, you would find a host of persons upon the following day with patent office packets setting them forth as the sole and only inventors, and as being accordingly worthy of all the honor and worship which their admiring friends saw fit to lavish upon them. Poor Oliver Byrne felt these things strongly, if not for himself, at least for his friends and his country. Hear what he says in his introduction to a method of calculating logarithms: "Logarithms were invented by Juste Byrge, and not by Napier; mistakes of this kind are very common, especially in England."

"It is fully proved by Lagrange and Laplace that *Fermat*, and not Newton, invented the fluxoidal or differential calculus. The Binomial theorem was not discovered by Newton, although it is engraved on his monument in Westminster Abbey. It was known for integral powers long before he was born ; and if he did find that it holds when the indices are negative the extension is not very great."

"William O'Neill, or as English writers term him, William Neale, was the first to rectify a curve of any sort. Lord Brouncker, of Castle Lyons, Ireland, invented continued fractions, and was the first who quadrated the circle by means of series ; yet these discoveries are ascribed to Wallis and Newton without the slightest foundation."

"Instances innumerable might be given to show that when a discovery, or an invention, is made in any part of the world, an Englishman claims the honor of it immediately after."

"Fitzgerald was the first to take out a patent for a steam-engine, but in no English

history of that machine is either his name or his patent alluded to ; it is added to the account of Watt with many other things which do not belong to him. Every American is acquainted with the history of his own Fulton, and the attempts made to deprive him of the honor due to the originator of steam navigation ; but Fitzgerald was an Irishman and Fulton the son of one."

Well, if the English are thus disposed, it is a good thing that we have some person to look after them, for who knows how soon they may lay claim to the whole world on the grounds that they have colonized it. Under such a state of affairs it becomes doubtful whether we should attribute the existence of the wonderful logarithmic tables mentioned at the head of this article to A. Namur or not, but being a Frenchman, and not an Englishman we think we may venture to do so, leaving our champion of rightful honors to look after the consequences.

We saw these tables advertised and highly spoken of in scientific journals and accordingly resolved to send for a few copies especially as the price is only two francs.

We expected to find an immense tome of several hundred pages bristling with figures and we wondered how even a society (the tables being published by the Royal Academy of Belgium) could furnish such a work for such a price. Imagine our disgust and disappointment when the book arrived to find that it contained only twenty-six pages all told, of which thirteen are given to explanation, ten to tables and the rest to blankness.

Ah, said we, a French sell, a humbug, an imposition. If it had been an American one—but it was not, and we were not aware that French scientific publications were usually trashy ; besides how could the Royal Academy of Belgium lend itself to such a thing.

These considerations determined us, so we set to work at the French directions in order to discover what they were all about. Reading French is not our forte, but nevertheless we soon discovered that instead of a humbug we had a gem. That portion of the title which says "up to 434 Billions" is misleading, since it is quite easy to find by the aid of these tables the logarithm of any number or the number answering to any logarithm, each to twelve figures ; and all this possibility is comprised within the limits of four small tables covering in all only ten pages.

As may be supposed these are not logarithmic tables in the common application of the term, since of the numbers included between one and even 434 billions these tables contain but very few. They are rather ingeniously contrived tables furnishing simple and therefore practicable means of finding from a few given logarithms the particular logarithm required. A little careful study revealed the principle upon which the tables are constructed and some idea of this we will endeavour to give.

Table III. contains the logarithm to 12 decimals of all consecutive numbers from 433300 to 434300, and from this very partial table all required logarithms are to be found. But how is this to be effected ? How are we from such a very limited table to get the logarithm of any number whatever ? Tables I. and II. and a little artifice supply the means. Any person having even a limited knowledge of logarithms is aware that the decimal part of a logarithm does not determine the absolute value of the number to which it belongs, but merely its constituent figures. Thus the logs. of 4561, 45.61, .004561 are the same in their decimal parts, and this is the only part given in tables, because it is the only one which offers any difficulty in its determination.

Suppose, for example, it is required to find

the logarithm of the number 2712594. This number is not found in the tables, and it therefore becomes necessary to bring it within the limits of the tabular numbers. Now, if we multiply this number by 16 it becomes 43401504, a number of which the logarithm is given, it being between the limits before stated. If then we find the logarithm of 43401504 and subtract the log. of 16 from it, or add the arithmetical complement of the log. of 16 to it, we have as a result the log. of the given number.

In table I. we have given the arithmetical complement of log. 16. Hence, by taking the log. of 43401504 from table III. and the *a. c.* of the log. of 16 from table I., adding them together, we have the log. of 2712594.

This is the principle, and tables I. and II. furnish us with all the necessary multipliers for these changes, together with the arithmetical complements of their logarithms to 15 places of decimals.

But one may be disposed to ask why M. Namur chose those particular logarithms for his limits, and if any other logarithms would not have answered as well. These are not chosen without a good reason, and a portion of the author's ingenuity is certainly manifested in this particular choice.

If a person turns up a table of 7 place logs., he will find that in the vicinity of the numbers 433 and 434, the differences of the logarithms is 100, and that in 8 place logarithms it is 1000. This accounts for the choice ; for it can be easily shown that with such a difference, since a number of figures become zero, the proportional parts may be found true to 12 and 13 decimal places. This would not occur for numbers from other portions of the tables, and hence the ingenuity of the choice.

We can confidently recommend these tables to any person who wishes to employ 12 place logarithms, and who is willing to sacrifice a little time and labour for the sake of convenience and accuracy.

THE TRUE ARISTOCRACY.

BY H. DIXON.

What a dull world this would be if men were not allowed to see things by a light of their own ! Here are two gentlemen, each of whom, we fancy, knows more about English History than nine in every ten persons you meet at your club or in your friend's house, so strangely denying their own knowledge as to make sport, not merely for the literary Philistines, but for grocers' boys and ladies' maids. Lord Lindsay, "a man of letters as well as an aristocrat," replies to the impeachment of his order :—flinging away in a fashion to remind warriors of Don Quixote, and logicians of Lord Peter. He mistakes windmills for giants, and swears the brown loaf is good mutton. Mr. Bright makes observations on the genius of an hereditary peerage, concluding with peremptory emphasis, that such a peerage can not for ever exist in a free country. What does Lord Lindsay answer ? "Look at history," he cries, "and you will there find that the institution you decry has been the salvation of England. Who does your work—fights your battles—writes your books—guides you in storm and darkness ?" And holding up the mirror to the past, he bids the immortal shapes rise up with their crowns upon them to rebuke ignorance, silence impeachment. A fine array of names no doubt : but windmills, not giants : though the crusade is against giants not against windmills. Of the great dead under whose shields Lord

Lindsay would place the peerage, not one was born a peer, not one would become a peer in the course of direct succession. Only two—Russell and Wellington—were sons of peers. Some of the rest were very humbly born. Latimer was the son of a very poor yeoman ; the Bacons were small squires in Suffolk, the Raleighs in Devon. Blake's father was a merchant, Cromwell's a maltster. Neither the Hampdens nor the Churchills were noble. Nor were the Ridleys. Nelson's father was a poor parson. Lord Peter swears that, not only are the brown loaves mutton, but very good mutton. Seven-year-old Southdown, sir ! Old families, sir ! the noble old aristocratic blood, sir ! the families, sir, that fight, and write, and rule the country, sir ! Yet all this while, apart from controversy, no one knows better than Lord Lindsay, that even had his illustrious dead each descended from long lines of Norman earls, instead of from yeomen, parsons, baristers and squires, his list would prove just nothing. A dozen cases, with no exception might justify a rough kind of theory. A dozen cases, with a dozen exceptions, go to the wall. To prove anything he must prove everything. Yet some of the greatest are left blank. Shakespeare, Milton, Newton, Johnson, Burke and Watt stand in the very foremost rank of Englishmen—stand in mass long before those named by Lord Lindsay. These men are England. Yet who can name the great-grandfather of any one of them ? There fathers' names are scarcely known, their mothers' not always. Shakespeare's father was a butcher, Milton's a scrivener, Newton's a squireen, Johnson's a bookseller, Burke's an attorney, and Watt's a ship-chandler. Of the antecedents of these men we know as little as of the foundations of Snowdon, Helvellyn, or the Surrey hills.

SHORT SAYINGS OF WISE MEN.

Presents which our love for the donor has rendered precious, are ever the most acceptable.—*Ovid.*

Better to be despised for too anxious apprehensions, than ruined by too confident a security.—*Burke.*

Persevering mediocrity is much more respectable, and unspeakably more useful, than talented inconstancy.—*Hamilton.*

Men leave their riches either to their kindred or their friends, and moderate portions prosper best in both.—*Bacon.*

The manner of a vulgar man has freedom without ease, and the manner of a gentleman has ease without freedom.—*Chesterfield.*

The expectations of life depend upon diligence ; and the mechanic that would perfect his work, must first sharpen his tools.—*Confucius.*

The talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame.—*Longfellow.*

You may fail to shine, in the opinion of others, both in your conversation and actions, from being superior as well as inferior to them.—*Greville.*

Study rather to fill your mind, than your coffers : knowing that gold and silver were originally mingled with dirt, until avarice or ambition parted them.—*Seneca.*

If you wish success in life, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother and hope your guardian genius.—*Addison.*

It is hard to personate and act a part long, for where truth is not at the bottom, nature will always be endeavouring to return, and will peep out and betray herself one time or other.—*Tillotson.*

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Queen's College Journal.

KINGSTON, FEBRUARY 2, 1878.

"HE MUST BE A PROTESTANT."

Very few of our readers are, probably, aware that the Act of Parliament creating the office of Chancellor of Queen's University is disfigured with the proviso that that dignitary "shall be chosen without reference to his ecclesiastical connection, except that he must be a Protestant." Such a reservation is scarcely creditable to the age in which we live, and was even less to be anticipated in connection with an Institution which has been so thoroughly liberal in its management as Queen's. When the printed words stare at one from the page of the statute book, rigidly declaring that the Chancellor must not be a Catholic, the reflection is inevitable that they were the offspring of uncharitableness, the outgrowth of a narrow mind. The Chancellor may be an infidel, he may be an Atheist, he may be a Unitarian, he may be a Universalist, and still, nominally a Protestant, his eligibility cannot be questioned, but if he belong to that great body of the Christian Church called Catholic, he is thereby disqualified. His talents may be such as would shed a lustre over the University, his character and standing may be irreproachable, but because he believes in the Real Presence and Auricular Confession, he is herded with Turks and Heathens as ineligible for the position of Chancellor of Queen's University. The statute does not say this positively; it says so negatively, but none the less distinctly, and lacks only the honest boldness of a direct prohibition of Catholics. Why such an unnecessary reflection on the people of that Church was ever inserted in the Act it is not easy to guess. They have got over this abominable feeling of religious domination in Britain. Time was, when even soldiers in certain arms of the

service were required to be Protestants, but Catholic Emancipation swept that, and other and more important exemptions forever into the limbo of the past. The ex-Lord Chancellor of Ireland is a Roman Catholic, and though Her Majesty could entrust Lord O'Hagan with the Great Seal, a Catholic is not to be allowed to wear the robes of a Chancellor of Queen's University, in Canada. The restriction of a choice to those professing the Protestant faith was quite uncalled for, and is discreditable to the Act in which, like an ancient fossil, it is imbedded. The election of a Chancellor is in the hands of graduates and alumni, and if the constituency deserve the franchise at all, it is entitled to exercise it unfettered by such a statutory restriction. If in the world of letters, or science or politics, appears a Catholic who has the qualifications for the post, why debar a most competent voting body from making choice of him? If he lacks those qualifications and a majority is of that opinion, his rejection follows as a matter of course; if he is suitable for the office, why gag the voice of the electorate with this statutory plaster? If the exclusion be thought either decent or necessary, it should be extended so as to preserve the University Council from the insinuated taint of Catholicism. Some of the most distinguished members of the Council are Catholic graduates, of whom their Alma Mater is justly proud. Why insult them needlessly and wantonly by waving this badge of supposed inferiority before their eyes? It tells them in a most offensive way that though Queen's was patronizing enough to give them degrees, and takes a step-motherly pride in their successes out in the world, yet they need never aspire to the highest distinction in her gift, for they believe in the deadly doctrine of Transubstantiation, and are in consequence disqualified, though they should win the highest prizes within the Canadian reach. These gentlemen may vote for candidates for the Chancellorship, but this ghostly relic of the tyrannous Test Acts of Great Britain forbids them being candidates themselves, however eminent their fitness. The offensiveness of their exclusion is only equalled by its pettiness.

The objections to this restriction are just now, it must be admitted, more of a theoretical than a practical character, for the reason that it merely forbids what is very unlikely to take place. But the principle of that religious toleration which it is high time should have an extended sway is violated all the same, and the slur on Catholic students, graduates and citizens is just as degrading as if there were a dozen possible candidates for the Chancellorship in the Roman Church. The less reason there may be to apprehend that such aspirants will spring up, the less reason there was to insert such an unnecessary proviso in the Act creating the Chancellorship, which can scarcely be read by a Catholic graduate without a blush of humiliation and a feeling that the old leaven of

intolerance still leavens the Protestant lump. They will be the more surprized, as during their college careers they met with nothing distasteful to their religious convictions, nothing in the slightest degree interfering with their undisturbed profession of the Catholic Faith. Remembering this they will be at a loss to imagine what evil inspiration it was which prompted the smuggling of so sneaking a bit of intolerance into one of the Charters of so genuinely a liberal University as their experience has taught them Queen's to be. But we suppose if it were expunged, the Institution would be in the hands of the Jesuits in six months, for the Chancellor has the enormous number of two votes among two score, which would be by the peculiar sorcery of the Order bewitched in laying the College and Professors, bag and baggage, at the feet of His Holiness. The danger of proselytizing, not to speak of confiscation, is truly alarming.

IN A recent number of the McGill University Gazette appears a soupy sort of article which looks very like the joint production of the whole seven editors, each contributing a few inches of ingredient, and the whole boiled together by the Secretary and Treasurer. There is a bit of almost everything known thrown into the pot, and altogether it is a bewitching broth. Nothing comes amiss, from girlish gush about Christmas, Dante and the "Mantuan bard" to "flowery meadows" and Galbraith & Houghton. And the most wonderful part of the concoction is the peppery sediment found at the bottom, intended to bring tears to the eyes of "our Kingston contemporary," which is thus incoherently charged with calling the Gazette names, and with about as much relevancy to the rest of the hotch-pot article as a comic song would have to a sermon it might wind up:

"We have been accused of being a college newspaper. We wish we could return our critics even this poor compliment. If we have only the *corpore sano*, we fail to find in our Kingston contemporary either the *corpore sano* or the *mens sana*."

If this does not bring tears to our eyes, it certainly sets our teeth on edge, and exhibits the urgent necessity there is of establishing a Classical Chair in McGill, or at least making a bowing acquaintance with some elementary Latin grammar a part of the education of a Gazette editor, whose ideas of cases are as mixed as his article, which, by the way, reminds us of our contemporary's words on another subject:—

"Many a man imagines he knows how to read, who knows no more of what reading is than a Hottentot knows about chemistry, or an Indian elephant knows about Canada."

To which we would add that many a youth imagines he knows how to write, and assumes as grand airs as Dryden ever did in his chair at Will's Coffee House, but, after all, he knows no more what correct writing is than the untutored Hottentot, or the Indian elephant who goes down to his secret grave in the jungle in deplorable ignorance of the existence of McGill College, and the brilliant geniuses it has suckled.

OUR DUTY.

What is our duty here? To tend
From good to better—thence to best :
Grateful to drink life's cup—then bend
Murmuring to our bed of rest ;
To pluck the flowers that round us blow
Scattering our fragrance as we go.

And so to live, that when the sun
Of our existence sinks in night,
Memorials sweet of mercies done
May shine our names in memory's light;
And the blest seeds we scatter'd, bloom
A hundred fold in days to come.

—Bowring.

NOTICE.—Students and graduates are earnestly requested to furnish contributions of literary articles, seasonal communications, verse and items of news.

BLACK LIST.

For the convenience of our friends we purpose printing, at no late date, a list of the names representing the unpaid subscriptions. It is desirable that the list should be as short as possible.

PERSONALS.

DR. JENKINS will be here on Monday. His lectures in the Hall will probably begin on Tuesday.

"R. Morrison, a Freshman of '77, is away to the west, and is studying at Queen's University, Kingston."—*Dalhousie Gazette*.

F. L. HOLMES, M.D. of '77, has removed his shingle from Arnprior to Ashton, whither prospects of a brighter nature beckoned.

HUGH MCINTOSH of '80, has been under the painful necessity of giving up work. He left for Boston, Mass., where he visits a brother.

ROBERT NAIRN of '78 who has been suffering from protracted indisposition has gone to New York where he hopes to find the desired cure.

MR. MILLINGEN, formerly Missionary to Turkey, is expected about the middle of February to deliver an address to the students of the Divinity Hall.

H. A. M. HUBBS, M.D. of '77, now practicing in Bay City, Michigan, has so far won by his kind and genial manner the favour of St. George's Society as to have been elected to the responsible office of its physician.

REV. PRINCIPAL GRANT delivered an address on Monday evening last, at the Anniversary of the Kingston Branch of the Methodist Missionary Society. The address was characterized as a most earnest, eloquent and liberal one. Rev. Mr. Potts, of Toronto, congratulated our College on its good fortune in obtaining for her President a man of the ability and liberality of Principal Grant.

ADVICE TO THE CHIEF OF POLICE.—Do not attempt to magnify the duties of your office by explaining away the misconceptions involved in the word "gentleman." Students understand the idea conveyed by well defined English words better than you do. "They most assume who know the least."—STUDENT.

COLLEGE NOTES.

HOLIDAY.—Monday, 4th inst., being the regular monthly holiday, classes will not meet. It will be a day of mental and physical relaxation.

ELOCUTION.—The Elocution Association will give its first public entertainment in St. Andrew's Hall, on the evening of Feb. 4th. A good programme is in preparation. The appreciative audience which will meet our readers may expect that Monday evening will be spent enjoyably.

CONVERSAZIONE.—At the regular meeting of the Alma Mater Society on the 26th inst., a vote was passed expressive of the desire to have the terminating exercises of Session '77-78 marked by a Conversazione. A committee was appointed to consult with the Senatus in reference to the matter. To limit the number of invitations to something less than that of last session will be desirable. This Session should be closed by a regathering, and we hope the Conversazione will be a success.

INVITATION.—An invitation, couched in the words which follow, was extended a short time ago to a member of the Sophomore year. For comprehensiveness of term, and for expressiveness of anticipated pleasurable sensation, it may be of some utility to those who consider it a model :—"Mr. & Mrs. — importunate the delectable beatitude of the Society of Mr. — and sister, on Tuesday evening consecutive, at 8 o'clock, to enjoy intellectual communion, to osculate harmonious effusions with Terpsichorean relaxation, and to masticate comestibles. Thursday evening." The Soph. accepted the invitation, and spent an evening in intense enjoyment.

"MAYOR'S GOLD MEDAL."—Mr. John McIntyre, M. A., Mayor of Kingston, has placed at the disposal of the University Senate a gold medal to be awarded at the close of the present session. "The Mayor's Gold Medal, 1878," will be awarded for honors in one of the following subjects :—English, Philosophy or Chemistry. The Senate is to decide to which subject the award shall be attached. Through the kindness of John Caruthers, Esq., two gold medals have already been offered for competition, one in Greek, the other in Mathematics. The one just given by Mayor McIntyre makes three for this session. Who will next come up and have his name enrolled on the list headed by the two gentlemen just named?

PRESENTATION.

Our late Principal, Dr. Snodgrass, was recently made the recipient of a handsome gift of money from friends in Canada. The well-earned esteem in which Dr. Snodgrass was held while in Canada has been expressed in many ways. This last tangible expression of regard and kindly remembrance in the shape of a draft for £200 sterling must be gratifying to him. A Scotch paper speaking of the gift, says, the Doctor was asked to accept it "as a very inadequate expression, but a most sincere indication of their respect for him personally, and of their estimate of his services, which during his residence amongst them, he has rendered both to Queen's University and to the Canadian Church at large."

OTHER COLLEGES.

THE Columbia four are in training for the Henley regatta.

McGILL.—Montreal is about fifty thousand dollars a year the gainer by having McGill College in it.

HALIFAX UNIVERSITY.—Arrangements are being made to grant degrees in Arts to ladies by this University.

OXFORD UNIVERSITY is one thousand years old and has an annual income of one million dollars. Rather older and wealthier than Queen's.

THE *Spectator* complains of a "lack of fellowship at Columbia, both between Professors and Students, and between the Students themselves."

DALHOUSIE.—The Library of this College has been increased by the addition of 303 Vols. Numerous additions have also been made to the apparatus of its Physical Cabinet.

YALE.—A Michigan farmer puts it rather suggestively when he writes to the faculty at Yale College thus :—"What are your terms for a year? And does it cost anything extra, if my son wants to learn to read and write as well as to row a boat?"

OUR EXCHANGES.

We acknowledge the receipt of the Calendar of the University of Brunswick, Fredericton.

THE *Tyro* from Woodstock is a very creditable magazine published in the interests of the Canadian Literary Institute.

THE Kingston Collegiate Institute *Herald* has completed its first volume. The boys say it has been a financial success, and they hope to be able next year to double its size, and improve it in other respects. They have our best wishes.

THE *Dalhousie Gazette* has always held a foremost place in our affections. Its tone is decidedly liberal as becometh a "gentleman and a scholar," and the pleasant bubble of college life can be seen in every number.

UNIVERSITY GAZETTE.—The poet has truly said,

"A man must serve his time to every trade
Save censure—critics all are ready made."

Our Montreal contemporary has all at once assumed the role of a full panoplied critic. We will give one instance of its critical art (spare the mark), just to show our readers what the *Gazette* can do: "If the Editors of the QUEEN'S COLLEGE JOURNAL are as long as their articles, Kingston must be inhabited by a race of Anakims. If the breadth of their minds was equal to the length of their articles they would be great writers." We were going to recommend them to read Whately's Logic and the "English Grammar for beginners," but no, they are critics "ready made."

ÆSCULAPIAN SOCIETY.

Regular meeting, January 25th, 1878. Meeting called to order by President Fenwick, M.A., M.D., in the chair. Digressing from the regular course of procedure a varied, pleasant and profitable programme was carried out. Readings were given by Messrs. James Macarthur, B.A., F. Lewis and Jamieson. Mr. Smith gave an interesting account of a trip to *Subville*, which was immediately followed by an essay on *Diphtheria* in the handling of which Mr. Stark showed the result of great experience. The programme was agreeably interspersed with songs from Messrs. Koyle, Lavell, Leonard, Caughlaw and Coulter.

ALMA MATER SOCIETY.

According to previous notice the Alma Mater Society held a special meeting on Saturday evening, and decided to hold a *Conversazione* under the auspices of the Society, on the evening preceding the Convocation. The following committee, consisting of the President, Messrs. McIntyre, Galbraith, Glassford, Oxley, Bell, and Anglin were appointed to have an interview with the Professors, to invite the Æsculapian Society to co-operate, and also to draft out sub-committees for the purpose of making preliminary arrangements for the *Conversazione*.

A committee was also appointed to make arrangements for a public debate, of which notice shall be given in due time. A most interesting and animated discussion then took place, in parliamentary form. Mr. Bell was elected speaker, and the Hon. Mr. McKenzie, leader of the Government, having formed his Cabinet proceeded to introduce a bill "To abolish exemptions from taxation." The Prime Minister in a long and eloquent speech, pointed out not only the evils resulting from present exemptions, but also the necessity of, and the benefits to be derived from, the adoption of such a bill. He was ably supported by the Hon. J. E. Galbraith, Minister of Public Works, J. Chisholm, Sergeant-at-Arms, Hon. T. Glassford, Finance Minister, C. Counter, Esq., Chaplain, Hon. W. Stewart, Collector of Customs. Mr. Shannon, leader of the Opposition, and his co-adjutors opposed the bill most vigorously. The interest in the discussion continued unabated until the speaker declared that the hour of "six o'clock" had arrived, after which the house adjourned to meet on Saturday fortnight.

MISSIONARY ASSOCIATION.

The regular meeting of the Missionary Association was held on Saturday morning, 26th inst, the President, Mr. A. H. Scott, B.A., in the chair. The opening devotional exercises were conducted by Mr. John Morley, B.A. The Secretary read the minutes of the last meeting, which were sustained. The President informed the Association that the Principal had secured Rev. Mr. Millingen, a Missionary from Turkey, to address a meeting of students on missionary affairs in connexion with his past field of labor. This address is to be delivered about the middle of next month. A letter was read by the corresponding secretary from the Rev. C. I. Cameron, asking for a student to labor in East Templeton during the ensuing summer. The matter was again referred to the corresponding secretary to communicate with the Presbytery in reference thereto. It was agreed by the Society to ask Dr. Jenkins and Dr. Fraser to deliver addresses to the Association during the Session. A committee was appointed to make the necessary arrangements. Mr. Chisholm read a report of his labors as Missionary in South Finch during the past summer. The report showed the energy displayed by Mr. Chisholm and his success was evidenced by the liberality of the people, the increase of church membership, and the general interest manifested by the people in religious services. He was followed by Mr. Patterson, who presented a report of his summer's work in Summerstown. He sketched the condition of the field when he took charge of it, gave some details of its past history, and traced the steps by which the erection

of a church was undertaken and finally completed. For this purpose a sum of \$1500 was raised by the congregation during the summer. He gave some details of the attendance at prayer meeting, bible class and Sabbath services, and showed the readiness of the people at present to give a call to a minister. He closed with the hope and prayer that the blessing of God might attend his labors in that field. A vote of thanks was tendered to both gentlemen for their reports. Messrs. McKenzie, Glassford, McArthur and McCannell were appointed to report at next meeting. The meeting was then closed with praise and the benediction.

COMMUNICATED.

To the Editors of the Q. C. Journal.

DEAR SIRS,—In these days of University reform permit me to say a word in reference to examinations. All will admit that next to teaching the manner of conducting University examinations ranks next in importance. The Calendar of a University should be an index of the institution from which it proceeds, and a proof that it is regarded as such may be found in the fact that the greater number of those preparing for matriculation may be found in possession of Calendars from different Universities, eagerly scanning and comparing their examination papers.

There being two different types of Universities the mode of examination in these differs. Where the University is an examining body, and that only, the work of examining is necessarily separate from that of teaching. Where the University is a teaching and examining body combined, examinations are usually conducted by the Professors or tutors in their respective departments.

Each of these systems has its advocates. While not a few are of the opinion that neither one is free from objections: the opponents of the former contending that it prevents originality by causing too strict adherence to prescribed text books. Also, that in some subjects, Metaphysics for example, it is impossible for an examiner to prepare a proper paper on lectures he may never have read, and from the contents of which he may differ in opinion.

On the other hand opponents of the latter system argue the tendency of a professor to give undue prominence to some part of his subject. Believing in the motto that every man has his "hobby," they hold that it would be a better test of knowledge to have different examiners appointed from time to time, and more satisfactory from their having had no part in teaching.

To obviate supposed difficulties, another method has been proposed, but which is not in practice, so far as I am aware, on this continent, that of appointing associate examiners to act in consort with the professors. This plan seems to be a good one, and one that is likely to combine what is best in both the other methods. As to what the duties of an associate examiner should be there may be a diversity of opinion. In nearly all the subjects more than one paper is usually given, in such cases the preparation of one of these might be assigned to him. Whatever the immediate and direct results might be, we believe such a scheme would be productive of good to the Alumni as a body, and cause a greater interest to be taken in the welfare and prosperity of their Alma Mater, as it is probable such examiners would, from time to time, be appointed from the ranks of her most distinguished graduates.

GRADUATE.

The reason why so few marriages are happy, is because young ladies spend their time in making nets, not in making cages.—*Swift*.

ECHOES FROM THE RECITATION ROOMS.

"What is the significance of the geological term 'Silurian'?"

"It is derived from Silurii, the name of a race who inhabited Wales at the time of this formation."

"What is Coprolite?"

"Another kind of a reptile, I suppose."

"Will you define logography?"

"Logography, sir, is the science of logs, the art of reducing logs to kindling wood."

The process is—

"Sufficient!"

"What is 'Boyle's Law'?"

"Never to trump your partner's ace."

"What are the tropics?"

"Well they begin where the Zodiac leaves off, and they"—

"Sufficient!"

"There are several steps to be taken to find the exact chemical composition of bone. For example, when we boil it, what is given off?"

"Soup."

"Will you give an example of a compound word?"

"Hash-house."

"What is a sophism?"

"To duck a Freshman."

"What is the effect when an animal is placed in the exhausted receiver of an air-pump?"

"It immediately dies."

"How do you account for this?"

"It dies not only from the lack of air in the receiver, but from the tendency of the air in the animal itself to blow it up."

"Will you describe beeswax?"

"It is a thick, resinous substance, obtained from the bark of a certain tree. It is much used in the arts."

"What is the neutral canal?"

"It is a round cylinder, surrounded by the bones of the vertebrae, through which the spinal column passes."

"Will you name the bones of the head?"

"I've got 'em all in my head, Professor, but I can't give them."

"Suppose, Mr. Blank, you were called to a patient who had swallowed a heavy dose of oxalic acid, what would you administer?"

"Mr. Blank (who is preparing for the ministry and is a chemical student only on compulsion)—I should administer the sacrament."

"Suppose a man is murdered in the daytime, and soon after his death you remove his eye and examine the retina, do you think an image of the assassin would be visible upon it?"

"Not if the murderer came up behind his victim."

"And now, young gentlemen, which of you can tell me the name of the greatest of the planets—the champion planet, so to speak—of our solar system?"

"I can, sir; it's Saturn."

"And how is that, pray?"

"Why, because he carries the belt."

"How do you obtain oxygen?"

"You said at the last lecture that the cheapest and easiest way is to buy it."

"Can you give me that metaphysical point, Mr. Blank? I am not quite clear on it myself."

"I quite agree with you, Doctor."

"What do you think of the justice of this claim?"

"I think" [here follows an interval of intense thought] "that I didn't read as far as that."

"In what state was zoology in the sixteenth century?"

"I think it was in France, Sir."

"What do you understand by 'inner sense'?"

"Inner sense is the discrimination or a—

a—a determination and a—a—a recognition of—of—of something inside."

"Has this definition the criteria of agreement or difference?"

"Yes, sir, I think it has."

WAS SHELLEY AN ATHEIST ?

Was Shelley an atheist? Such is the momentous question which next arises. The affirmative has so frequently been stated that it has come to be almost universally accepted. I also believe that he had not quite dived into the depth of all mystery; that he had not fully understood himself, the world, and the Great Unknown; that he had not quite reconciled all the inconsistencies of this jarring instrument, human life, nor solved the problem why evil should be permitted to exist side by side with virtue, and too frequently prove the victor. But then he never professed to be anything but a student upon the threshold of existence, possessed by a thirst for knowledge. Yet assuming for a moment that at one time Shelley was of the number of sceptics, there was an earnestness in his purposes, and a craving for light, which were noble in comparison with the Cold Mephistophelean disbelief in virtue so characteristic of Byron. The author of *Queen Mab* was a man of faith compared with the author of *Don Juan*. Out of the spirit of inquiry which pervaded the former it was possible there might arise a sympathy with and a thirsting after the Divine; out of the spirit of moral infidelity which distinguished the latter it was impossible for anything to be generated but a distrust in all human virtue. So that words of indignation as regards Shelley's scepticism should be measured and sympathetic, not violent and unsparing. The negations of a philosophical scepticism have in the world's history very frequently been cast away for a living and vital trust in the Fountain of all happiness and truth. Morality always survived in Shelley; therefore it was possible for him, by an easy and natural process, to pass from the lower and baser to the higher and nobler. Shelleyism is not infidelity; and if systematic doubt really ever was a creed with the poet, it had been swept away long before his death. We can distinguish Shelley stretching out his hands of faith after the Divine, imploring, demanding to be led into the light, and seeking shelter in the Fatherhood of his Creator. Are not these eloquent lines one of the finest tributes which could be cited to the power of the Divine Fazarine?

A Power from the unknown God,
A Promethean Conqueror came!
Like a triumphal path He trod
The thorns of death and shame,
A mortal shape to Him
Was like the vapor dim

Which the orient planet animates with light:
Hell, sin, and slavery came,
Like bloodhounds mild and tame.
Nor preyed until their Lord had taken flight.
The moon of Mahomet
Arose, and it shall set:

While blazoned as on heaven's immortal noon,
The Cross leads generations on.

The scepticism which Shelley indulged was not one of utter disbelief in the future perfection of humanity, but one that had its root in the sadness he experienced for a world which was apparently without a guiding principle or power; and in regret for the transitoriness of everything human. He looked abroad with the sadly brooding eyes of the poet, and wept over the absence of that stability in some person or thing which his soul longed to have revealed. Earth to him was a land of shadows, and men "as clouds that veil the midnight moon." As he sorrowfully affirms, "Nought may endure but mutability."—*Smith's Critique*.

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GEOGRAPHICAL ADVICE.

The Brewers should to Malta go,
 The Boobies all to Seilly,
 The Quakers to the Friendly Isles,
 The Furriers to Chili,
 The little snarling, earolling babes,
 That break our nightly rest,
 Should be packed off to Babylon,
 To Lapland, or to Brest,
 From Spithead cooks go o'er to Greece,
 And while the Miser waits
 His passage to the Guinea Coast
 Spendthrifts are in the Straits,
 Spinsters should to the Needles go,
 Wine-bibbers to Burgundy,
 Gourmands should lunch at Sandwich Isles,
 Wags at the Bay of Fundy,
 Bachelors to the United States,
 Maids to the Isle of Man,
 Let Gardeners go to Botany Bay,
 And Shoeblacks to Japan.
 Thus emigrate—and misplaced men
 Will then no longer vex us,
 And all who're not provided for
 Had better go to Texas.

A SEMI CLASSIC DITTY.

Maria habuit ag-nel-lam,
 It fleece was white as snow,
 Ubique Mary pro-ces-sit,
 The lamb was sure to go.
 Ad scholam eam se qui-iur,
 Which was against the rule ;
 Rident luduntque in-fantes
 To see a lamb at school.

CHO.—Come, join my humble ditty, etc.

Magister agnam ex-pul-sit,
 But still it linger'd near ;
 Patiens mansit eir-ei-ter
 Till Mary did appear.
 "Cur agna amat Mariam ?"
 The eager children cry.
 "Quod Mary amat ag-nel-lam,"
 The teacher did reply.

CHO.—Come, join my humble ditty, etc.

Lazy fop to his physician—"What do you consider the best size for a man." "Exercise" said the sturdy disciple of Æsculapius.

"Hi! where did you get them trousers?" asked an Irishman of a man who happened to be passing with a pair of remarkably short trousers on. "I got them where they grew" was the indignant reply. "Then be me conscience," said Paddy, "you've pulled them a year too soon!"

Little boy—"Father, did you use to lie when you were a boy?" Father—"No, my son." Little boy—"Nor mother, either?" Father—"No, why?" Little boy—"Oh because I can't see how two people who never told a lie could have a boy that tells as many as I do."

A reverend sportsman was one day boasting of his wonderful skill in finding hare. "If I were a hare," said a quaker who was present, "I would take my seat in a place where I should be sure of not being disturbed by thee from the first of January to the last of December." "Why where would you go," said the former. "Into thy study" answered the Quaker.

On a tombstone in a certain cemetery is the following verse:

Now all ye friends and passers by
 As you are now, so once was I;
 As I am now, so shall you be,
 Prepare yourselves to follow me.

A wag who was passing by stopped, read, and wrote under the verse the following lines:

To follow you I'm not content,
 Until I know which way you went.

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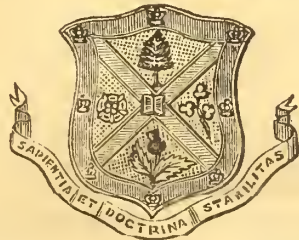
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No. 8.

MR. GOLDWIN SMITH is out with an article on University Extension in the current number of the *Fortnightly*, which will receive attention in a future issue of the JOURNAL. From a cursory inspection of his argument it would appear that Mr. Smith's views are not very decided on the question, and that he has not much to say on the point either particularly new, or that would not have been nearly as well said by saying nothing.

CANADIAN authorship has been the recipient of a marked compliment through the medium of a flattering review of "the Irishman in Canada," by the *Academy*, the leading critical periodical of Great Britain, which devotes the place of honor in a recent issue to a lengthy notice of Mr. Davin's book. The praise of so eminent and competent an authority establishes the merit of the work beyond all question. Evidences accumulate daily that Canada is attracting ever-increasing attention in England, and the *Academy's* review of this book by a Canadian writer on a Canadian subject affords additional proof of it. Canada has done so little in the way of authorship that we note Mr. Davin's success with pleasure, and trust that his pen will not rust, there being many fields of our history yet wholly untouched.

THE IRONY of events is rather conspicuously illustrated by the support that ex-President Davis is giving to a colored candidate for the presidency of a college in Texas. Mr. Davis has evidently changed his opinion of the capabilities of the negro since he was engaged in the struggle for the perpetuation of slavery in the United States. The negro is a graduate of Oberlin College, and is presumably qualified for the post, but his success in the discharge of its duties would greatly depend on the complexion of his students. There is no logical reason why a black Principal should not be as successful a University Head as a white one with similar mental endowments, but there are social reasons which perhaps, to the discredit of the pale face, triumph over all logic and all the beautiful theories of human fraternity.

These social prejudices must, however, be rapidly disappearing when Mr. Jefferson Davis champions the cause of a negro as against two white candidates for a college presidency.

EXCEPT when wakened up to a spat between two honorable members as to whether one ought to be in prison for embezzlement, or not, or whether the other pays his washing bill or not, the Legislature of Ontario appears to be in a doze, and shuffles through business in a lazy and perfunctory fashion. The important bill to incorporate the Western University, on its second reading, brought out a few languid remarks from the Minister of Education, a protest from the leader of the Opposition, and the "debate" was over. The Government declined to oppose the measure, Mr. Crooks taking what we conceive to be a just and liberal view of the question, while Mr. M. C. Cameron objected to the extension of University privileges, holding that degrees should be granted only by the Provincial University at Toronto. If the question had been whether it was boiled or raw oil used in painting a government building, there would have been a fierce debate over the matter, but being only such a trifle as an addition to our Provincial Universities, the affair was not worth discussing. However, the members roused up enough energy to lounge in from the refreshment room and a division was taken, the bill being carried by a substantial majority.

The *Globe* defends the Government for not opposing the incorporation, but is dolorous about the depreciation of the value of degrees which it foresees will be the result of putting this new University's wares in the market. One would fancy that the *Globe* article was written by a graduate of Toronto University who was proud as Punch of his degree, and fearful that the distinction will get too common. If a man has nothing but a degree to be proud of, he certainly ought to admire it, but if that be all he has to be proud of, he is rather to be pitied. A degree has about as much intrinsic value as the

label on a spool of thread—indeed, less, for that is an index of length, but a degree is but an imperfect indication of mental acquirements. There seems to be an invincible inclination among some to confound the degree with the education it is supposed to represent, and to regard the letters B.A. as they would the brand on a Rogers' razor. It is of secondary consequence whether the establishment of the Western University will lessen the importance of a bachelor of art in the eyes of the people of Canada. It is of first consequence that those who would not otherwise receive it may get a University training in the new college. Intelligent people have long since ceased to pay extravagant deference to the mere possession of a degree. A man may be a B.A. of Oxford and an M.A. of Cambridge, and the question yet remains, Does he know anything?

THE EXTREME section of the local religious world has been thrown into convulsions by the conduct of a minister of the gospel who recently skated over the Bay to fill a clerical appointment on the Sabbath day. Such desecrations of the Lord's own day by a minister of the gospel are indeed scandalous, especially when it is considered that he could have walked or driven to his appointment instead of cutting capers on the ice. If the old Blue Laws of Connecticut were in force in Canada the offending cleric would be hauled before a magistrate, and condemned to repent in the stocks so flagrant a desecration of the Sabbath. The society which takes Sabbath observance under its protecting wing, should register its protest against this pernicious example, and bracket the offender with the Sabbath-breaking Street Railway directors. These men run their horse-cars defiantly in the teeth of the remonstrances of many pious persons, who, however, firmly refuse to recognize them as necessary vehicles on the Sabbath Day, consistently preferring to hire a livery conveyance to take them to and from church, there being all the theological difference in the world between a livery hand and a street-railway driver, however blind scoffers and casuists may pretend to be to it.

DELIGHTS OF SOLITUDE.

Deep solitude I sought. There was a dell
Where woven shades shut out the eye of day,
While towering near the rugged mountains
made
Dark background 'gainst the sky. Thither I
went,
And bade my spirit drink that lonely draught
For which it long had languished 'mid the strife
And fever of the world. I thought to be
There without witness, but the violet's eye
Look'd up to greet me; the fresh wild rose
smiled,
And the young pendent vine-flower kiss'd my
cheek.
And there were voices too. The garrulous brook
Untiring, to the patient pebbles fold
Its history. Up came the surging breeze,
And the broad leaves of the cool poplar spake
Responsive every one. Even busy life
Woke in that dell. The tireless spider threw
From spray to spray her silo-distilled mace;
The wary ant, whose curving pincers pierce
The treasured grain, toil'd toward her citadel;
To the sweet hive went forth the loaded bee;
And, from the wind rock'd nest, the mother-bird
Sang to her nurslings.

Yet I strangely thought
To be alone, and silent in thy realm,
Spirit of life and love! It might not be;
There is no solitude in thy domains,
Save what man makes, when in his selfish
breast
He looks his joys and bars out others' grief,
Thou hast not left thy self to nature's round
Without a witness. Trees, and flowers, and
streams,
Are social and benevolent; and he
Who oft communeth in his language pure,
Roaming among them at the cool of day,
Shall find, like him who Eden's garden dress'd
His Maker there, to teach his listening heart.

Mrs. Sigourney.

DEATH BEFORE THE FALL.

The idea that there was no death before the fall is one held by many. It is, however on account of the absence of proof in support of it, now giving place to the more commonly received opinion that before Adam, not only among the animals which existed in his day, but among the far back tribes that lived thousands of years before him, there was death. There are many circumstances which go as proofs in support of this opinion. In the fossil animals discovered by the geologist there are many structures which bear evidence of a constitution according to which the animal subsisted by preying upon the bodies of others, for in the stomachs of some have been found the bones of the animals which had last become their prey. It has been said by those who argue against death before the fall, that the original food of all animals was vegetable, and that only at the fall the natures of these animals were changed; that when God created these animals they were peaceful and happy, unwilling and unable to inflict injury upon one another; that then the lion lay down with the lamb and the tiger fed upon grass like the sheep; and that it was only when man sinned that death was let loose upon the world. To refute such assertions, and others bearing a strong resemblance to them, Physiology is of great value. The tiger and the sheep could not subsist on the same food. The organs of the two are totally different, those of the one being adapted for living on certain kinds of food, those of the other on different. The teeth of the tiger, lion and other animals of that class are made for tearing their prey; the teeth of the sheep, ox and others of a like class are constructed differently and adapted for partaking of vegetable food. The stomachs of the former are such as to render them impossible to live on vegetable food, while those of the

latter are exactly suited for the eating of grass and herbs. The limbs of the former are made for leaping on their prey and tearing it, those of the latter are differently constructed. If the animals of the former class could crop the grass and eat it as those of the latter are able to do, they could not convert it into blood, nor render it serviceable for the maintenance of life because the apparatus for this purpose is wanting in them. In order to live on vegetable food the animals of the former class would require a different kind of limbs, teeth, stomach, &c., in short taking the tiger as an example of the class, the necessary alterations would be so great, that it would be no longer a tiger but some other totally different animal. Physiology, therefore on this point is very decided, scripture if less so, is not contradictory. Perhaps the strongest passage in scripture which favors, or rather seems to favor the view of those who hold that one animal did not subsist upon another, but that all lived on vegetable food, is the following from the 1st chap. of Genesis where God says "I have given you every herb and every tree: to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is life I have given every green herb for meat." Here there is nothing directly mentioned of animal food, so that an apparent difficulty presents itself; but it is only apparent. In the strictest sense every animal is supported by the vegetable kingdom, nourishment being received therefrom directly or indirectly. The animals of the class before referred to, e. g. the horse, the sheep, the deer, on account of their being in possession of certain kinds of organs peculiarly adapted for the purpose which they are intended to serve, have the power of converting vegetable food into blood, but the vegetables so converted become again the food of the other class, e. g. the lion or tiger, when to them they fall a prey. The calf and the lamb do not feed directly upon grass, subsisting as they do for a time at least by being suckled by their dams, yet no one could reasonably bring this as a contradiction to the Word of God. Thus, by feeding on their mother's milk they feed indirectly on grass and herbs. So, when the grass and herbs are converted by means of the ox and the sheep into flesh and blood, the lion and tiger on the same principle are dependent for their supply of nourishment on the vegetable kingdom. Previously to the flood perhaps man subsisted on vegetable food alone, because until that time animal food was not required, and it was not until after that event that a grant of animal food was given to man, but when that grant was made the lower animals were not included in it, so there is no more warrant for saying that animals do not prey upon one another now than for denying that they did before the fall so far as the grant is concerned. Death and suffering existed after the Fall certainly, when sin entered into the world; but those who argue against the proposition that death existed before the Fall, say that it was not according to the justice of God to permit death when there was no sin. But it may be said in answer to this that when God gave life to the animals there was no obligation on Him to continue that life forever. Adam, in consequence of the promise involved in the covenant made in Eden, received a pledge from God that he should have life on condition of perfect obedience; without this covenant there was no claim; and certainly the covenant with Adam did not include the lower animals within its stipulations. Had not sin entered into the world there would perhaps have been no death for man, which is the inference drawn from Paul's Epistle to the Romans, chap. V., but this does not include the

lower animals. That they should die is necessary for the habitability of the world. If they did not die, "think of the plagues ever increasing with which the earth would be visited; the vermin indestructible, the flies immortal, and the fishes whose progeny count by thousands and millions swarming in the seas until there should not be room to hold them. The plagues of Egypt would be nothing to it."

MARRIAGE IN THE TIME OF HOMER.

We find throughout the poems those signs of the overpowering force of conjugal attachment which, from all that has preceded, we might expect. While admitting the superior beauty of Calypso as an Immortal, Ulysses frankly owns to her that his heart is pining every day for Penelope. It is the highest honour of a hero to die fighting on behalf of his wife and children. The continuance of domestic happiness, and the concord of man and wife, is a blessing so great that it excites the envy of the Gods, and they interrupt it by some adverse dispensation. And no wonder; for nothing has earth to offer better than when man and wife dwell together in unity of spirit; their friends rejoice, their foes repine; the human heart has nothing more to desire. There is here apparently involved that great and characteristic idea of the conjugal relation, that it includes and concentrates in itself all other love. And this very idea is expressed by Andromache, where, after relating the slaughter of her family by Achilles, she tells Hector, "Hector, nay, but thou art for me a father, and a mother, and a brother, as well as the husband of my youth." To which he in the same spirit of enlarged attachment, replies by saying that neither the fate of Troy, which he sees approaching, nor of Hecuba, nor of Priam, nor of his brothers, can move his soul like the thoughts that Andromache will, as a captive, weave the web and bear the pitcher for some dame of Messe or of Hyperia. With the pictures which we thus find largely scattered over the poems of the relations of woman to others, the characters which Homer has given us of woman herself, are in thorough harmony. Among his living characters we do not find the viragos, the tetrastaganta, the incarnate fiends of the later legends. Nay, the woman of Homer never dreams of using violence even as a protection against wrong. It must be admitted that he does not even present to us the heroine in any more pronounced form than that of the moral endurance of Penelope. The heroine proper, the Joan of Arc, is certainly a noble creation; but yet one, perhaps, implying a state of things more abnormal than that which had been reached by the Greeks of the Homeric age. The pictures of women which Homer presents to us are perfect pictures; but they are pictures simply of mothers, matrons, sisters, daughters, maidens, wives. The description which the poet has given us of the violence and depravity of Clytemnestra, is the genuine counterpart of his high conception of the nature of woman. For in proportion as that nature is elevated and pure, does it become more shameful and degraded when, by a total suppression of its better instincts, it has been given over to wickedness.—*Gladstone.*

'Tis the property of all true knowledge, especially spiritual, to enlarge the soul by filling it; to enlarge it without swelling it; to make it more capable, and more earnest to know, the more it knows.—*Sprat.*

HOW THE POPE IS ELECTED.

The third morning after the death of the Pope, the cardinals assemble in the Vatican, in general congregation, and one prelate is appointed to read the funeral service, and one the *Mass de eligendo summo pontifice*. Three cardinals are appointed to superintend the erection of the conclave, the inclosure where the cardinals are shut up in close confinement till a successor is elected. On the tenth day the cardinals hear mass in the chapel of the choir of St. Peter's, after which two orations are pronounced, one on the virtues of the deceased, and the other in reference to the proper selection of a successor. They then retire to their cells, a separate cell constructed of boards, in length eighteen Roman palms, and in breadth fifteen, covered with cloth, being provided for each living cardinal, there being no common partitions, a foot space between each sufficing. On the door of each cell is placed the armorial bearing of the cardinal to whom it belongs. There is only one way of egress, and there are four keys to this door. Food is introduced through apertures, so that all communication is without sight. At noon each day the carriages of the cardinals drive up with provisions for the imprisoned cardinals, when the proper officers break the seals which guard each box. Ambassadors, bearing injunctions from their sovereigns, can only speak through the grating of the one door, carefully covered with a curtain. At all other times profound silence prevails.

The election is generally by vote. On the ballot is written the cardinal's name, and the declaration, "I elect to be Supreme Pontiff my most reverend Lord Cardinal ———." This ticket also bears the cardinal's seal, and a number and motto, so that every possibility may be guarded against successfully forging his name. A large table is placed before the altar in the chapel, and on it blank forms, with as many balls as there are cardinals present, and on each a name. These are put into a bag, and then the first three drawn are the tellers, the second three are the *imperieri*, or collectors from cardinals too infirm to leave their cells. The cardinal dean writes his first, then the tellers, so as to be able to do their work, the others voting according to seniority. Each goes to the altar, kneels before the pyx, holding his ballot between two fingers, and remains in prayer for a moment; then, standing, in a loud voice he says, "O Lord Christ, who will be my judge, I call thee to witness that I elect him whom, according to God, I judge that I ought to elect, and that in access I will do the same." He then lays the vote on a paten, and then from the paten drops it into a large chalice. If there are more ballots than cardinals, as has happened, it is at once manifest that some have voted twice, and if less, that some have missed. In either cases, all the ballots, are burned, and the smoke issuing from the chimney-top announces to the out side world that there has been no election on that day. Whoever has a majority of votes—not less than two-thirds—is canonically elected. Failing in this, as has sometimes been the case a compromise is effected by a nomination.

When the name of the Pontiff elect is ascertained one of the cardinal deacons rings a bell, when all the masters of ceremonies, secretaries, and other witnesses, surround the object of their choice, and demand, "*Acceptasne electionem re te canoize factum in summum Pontificem?*"—Dost thou accept the election of thyself, canonically made, to be Supreme Pontiff? As soon as consent is obtained, he is asked what name he will assume, for in receiving the dignity, he lays aside his former name. The cardinal deacons then lead him to the altar, where he

kneels in prayer. The new pontifical robes, already provided, are then put on—white stockings, red velvet slippers embroidered with gold cross, white cassock, with golden girdle, episcopal rochet, and mozzetta, stole, and a cap with a tiara. Coming to the altar he gives his first benediction to the Sacred College, seats himself, and presents his hand to be kissed by each cardinal, in return embracing them personally. The cardinal deacon meanwhile announces to the people, "I bring you tidings of great joy. We have a Pope, the most eminent and most reverend Cardinal ———." The Castle of St. Angelo rolls back its welcome in a grand salute. From the chapel of the Conclave to the Sistine the Pope is carried in state, preceded by a cross and singers, chanting, "*Ecce sacerdos magnus*."—Behold our great High Priest. A second time the cardinals adore him and kiss his feet. The coronation, and formal investiture of office, follow after an interval of eight days.—*Christian at Work.*

VALUABLE THOUGHTS IN BRIEF EXPRESSIONS.

Three things make good ministers: temptation, affliction, supplication.—*Luther.*

It is a shameful thing to be weary of inquiry when what we search for is excellent.—*Cicero.*

Call him wise whose actions, words, and steps are all a clear *because* to a clear *why*.—*Lavater.*

Learning is like mercury, one of the most powerful and excellent things in the world in skilful hands; in unskilful, the most mischievous.—*Pope.*

We must not judge a man by a word or single action. Life is composed of so many inconsistencies, that we would often take the exception for the rule.—*Phillips.*

The best ground untilled, soonest runs out into rank weeds. A man of knowledge that is either negligent or uncorrected cannot but grow wild and godless.—*Hall.*

If you would be well with a great mind, leave him with a favourable impression of you; if with a little mind, leave him with a favourable opinion of himself.—*Coleridge.*

They are the most frivolous and superficial of mankind, who can be much delighted with that praise which they themselves know to be altogether unmerited.—*Adam Smith.*

The habit of dissipating every serious thought by a succession of agreeable sensations, is as fatal to happiness as to virtue; for when amusement is uniformly substituted for objects of moral and mental interest, we lose all that elevates our enjoyments above the scale of childish pleasures.—*Porter.*

COLLEGE HUMOUR.

The following, from a contemporary, are specimens of what is considered humorous in some of the educational institutions of the land:—

The sort of story that secures a long currency in the college press is represented by the Dartmouth tale, wherein the Professor of Psychology says: "Now, Mr. Blank, in regard to how the mind forms a material thing from several precepts. Take an apple and illustrate." Mr. Blank replies: "I don't care if I do," and the class murmur, "Pass 'em around!"

The bill prohibiting the sale of liquors within four miles of the University of California, when brought before the Legislature of that State at its last session, was known

as "the bill to encourage college pedestrianism."

It was at Wesleyan, not long ago, that a professor, warming up to enthusiasm in his discourse on the chemical changes constantly taking place around us, exclaimed, "Why—look out of the window and see the trees!" Thereupon the whole class jumped from their seats and struggled vigorously to get a peep out of the window designated.

Another literal-minded genius of the same institution, after listening to the professor's remark that "there would be no reason for raising a material body at the resurrection, inasmuch as the necessity for the stomach teeth, and other such parts, would not exist in the next," blurted out: "How is a man going to sing without lungs?"

"Farewell," utters an Amherst Sophomore at the outset of his declaration, and his audience encourage him with tremendous applause before he has a chance to say a second word.

Far different was the fate of the Williams Freshman, who, growing eloquent in his declamation, was giving the climax of his piece with terrible emphasis. His arm hung aloft, eager to give a sweeping gesture, while the name of the hero of the Tyrol began to flow from his impassioned lips: "Andrew"—but the rest of the name comes not. "Well, call him Andrew," suggests the benevolent professor.

Says a professor at Brown: "Probably if all the heat was taken out of the earth the atoms would come so near together and it would be so reduced in size that I could get the whole globe into my hat." "But where would you hang that hat?" asks the admiring pupil.

The examinations in the class-room often bring out some curious answers:

"If you held a rose in your hand and should perceive a certain odor, would you know that the odor came from the rose?" "Certainly, sir." "But suppose some one should tell you the odor came from your hand instead of from the rose?" "I should wash my hand."

"In reading 'Come, bustle, bustle, caparison my horse'—what do you mean by 'caparison'?" "That, sir, was the name of the horse."

"How did Curtius come to his end?" "I believe—I—I think that he died, Professor."

"Will you state the English law of entail?" "It refers to the disposition of a man's property when all his living relatives are dead."

"What is the foundation of the Bank of England?" "Brick, I believe."

"In what form does chromium occur in art?" "I think, sir (vainly trying to catch the whisper of his prompter), as chromos."

"What have you to say of Pope's translation of the Iliad?" "Well, it is a very good translation; not as good as Homer's, though."

"What do you know of Shakespeare's heroine's?" "I think, sir (after much hesitation), that they were nearly all women."

"As to *quidam*, what signification does the *dam* give the word?" "It makes it emphatic."

"Will you Latinize 'A poet is born, not made'?" *Poeta nascitur non facitur.* "Why is *facitur* wrong?" "Because it is not *fit*."

"How do you define a whale?" "It is a large ambiguous animal, covered all over with no hair."

"Will you describe the manufacture of wire?" "Wire is made by drawing a piece of iron through a hardened hole in a conical steel plate."

"What is a periphrasis?" "Simply a circumlocutory cycle, circumscribing an atom of ideality, lost in verbal profundity."

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Queen's College Journal.

KINGSTON, FEBRUARY 16, 1878.

UNIVERSITY EXAMINERS.

Who ought to be our University examiners? Should they be the Professors—the men who have travelled every foot of the course of study with their students, and who, therefore, know exactly the extent of the ground over which they have passed; or should the examiners be men unconnected with the University and, therefore, not likely to be so deeply interested in the “passing” of candidates for honors and degrees as tutors would be,—men, who examine upon *subjects* specified in the Calendar, in total ignorance of the attainments of those who present themselves for examination? Is the principle of appointing professors or tutors to be the examiners of their own students a good one? Our answer is, that it depends entirely upon the object which we have in view. If the object be to *educate* students, then we say most emphatically that the teacher is by all odds the man who ought to act as examiner, for, examinations are among the best instruments of education. But if it be to test a candidate's fitness for University honors and degrees, then we incline to the belief that that examination will be the most satisfactory to the true friends of a college, and to the public, which is controlled in a large measure by examiners outside of the institution altogether. This may look as if we doubted the integrity of the most honorable and scholarly men in the Dominion. We do nothing of the kind. It is natural that a large-hearted professor in any college, should pass over with a light hand the shortcomings of his students, and put the kindest possible construction upon the merest apology for an answer which they may send in at an examination. The fault is one of the heart, not of the head, and like Abou. Ben. Adhem,

his name will be inscribed all the higher upon the hearts and memories of his students, that he dealt thus lightly with their failings. But the principle of appointing teachers the examiners of their own students is, nevertheless, a bad one. In reference to this subject, Mr. Lowe, in his speech on the Oxford University Bill, in June, 1876, says: “Since the time of the Reformation and the dawning of learning, the office of the University had been limited very much to examining, and very badly it examined, because it selected as its examiners persons who were also tutors, and were interested, therefore, in the passing of their pupils.” A writer in a recent number of the *Fortnightly* makes the following pointed remarks in reference to this very question:

“Colleges, in seeking for themselves separate university powers, profess their fixed resolution to keep the standard of their examinations fully up to the university mark. These professions are unquestionably sincere; but they do not lessen the danger of allowing teachers to examine their own pupils for public degrees; a danger which has been sensibly felt at Oxford, notwithstanding the number of colleges from which the examining board is drawn, and probably at Cambridge also. The founders of New College, Oxford, and of King's College, Cambridge, obtained for their respective colleges the privilege of examining their own students for university degrees, evidently with the special object of securing a higher standard than that of the university at the time; the result, as we all know, was the miserable decrepitude of both colleges, which, nevertheless, clung tenaciously to their fatal privilege—New College till a very recent period, King's College till yesterday.”

Even when professors set up a high standard of scholarship for their students, and in rigorously maintaining it, make sad havoc in the ranks of sophomore and senior, there are other reasons for preferring “*assiate*,” if not outside examiners. The public would, at any rate, put no *lower* estimate upon the attainments of a graduate, whose learning had been tested by independent examiners, than it would put upon those of a man whose scholarship and credentials alike were given him by his teachers. It is human nature to believe in human depravity, and so long as colleges do all their own examining for honors and degrees, a would-be-wise public will solemnly shake its head, and say that honors and parchments are easily obtained there. One good result likely to flow from appointing associate or outside examiners would be that those to whom this graceful tribute to intellectual culture was paid, would be induced to continue their studies and research in these subjects in which they had distinguished themselves at college. The appointment would soon come to be considered the crowning honor of a brilliant university career; and would certainly strengthen, in those upon whom the honor was conferred, those ties of affection and pride which every worthy son ought to, and does, entertain for his Alma Mater. If conferred upon those who were not Alumni, a more general interest would be taken in the work and prosperi-

ty of the University, whilst the circle of its influence would be widened. From almost every point of view the appointment of at least associate examiners is extremely desirable; the only consideration is that of expense. We have no Provincial purse into which to dip our hands for the necessary dollars and cents. The new departure would encounter no opposition; on the contrary, we believe it would meet with the entire approval and support of the Senatus of Queen's. The only question is, as to how two or three hundred dollars can be raised for that purpose. We have two suggestions to make upon this point before leaving the subject to those who ought to take action in the matter; the first is, that in the faculty of Theology the examiners should be appointed and their expenses paid by the church, as she is most deeply concerned in the students of that department; the second is, that the University Council appoint associate examiners in the faculty of Arts and appeal to the Alumni of the University for the funds necessary to defray the expense of employing able men to do such important work. There are graduates, and other distinguished literary and scientific friends of the college, who would willingly undertake the labor, and at the smallest possible expense.

MRS. NOBLE'S READINGS.

On Friday evening, February 8th, Mrs. E. C. Noble, of Boston, gave a literary entertainment in St. Andrew's Hall, under the auspices of the Elocution Association. It is much to be regretted that the night was very unfavorable, a circumstance which will account for the rather small audience. The entertainment consisted of readings and recitations, selected chiefly from American authors. The programme was opened by the reading of the 24th Psalm, and then followed a selection from Longfellow, entitled “The Bells of Lynn,” the rendering of which gave evidence of long and careful preparation. The imitation of the bells was perfect. Next came a comic recitation—“The Schoolmaster's Guests,” which excited much laughter. “The Death of Little Paul” was then read, and the first part of the programme concluded by the recitation of two poems—“The Song of Saratoga,” and “Rock of Ages”—both remarkably well rendered. The second part commenced with a comic selection, “How we Hunted a Mouse,” which excited the risibility of the audience to a serious degree. Then came “The Bobolink.” We may safely say, that in the line of elocution, we never heard anything to compare with this. Our pen fails to produce an adequate description of it. In response to an encore, Mrs. Noble repeated the last stanza of the poem. A selection, entitled “The Death of Rabbi Maer's Children,” was given in place of the selection from Shakespeare, by special request. “The Deacon's Story,” and “The Pleasure Exertion,” both of which were well read and well received, brought the programme to a close. It is much to be desired that we renew our acquaintance with Mrs. Noble in her capacity as a reader. If such should be the case, her ability should draw a full house.

EDUCATION BY THE STATE.

O, for the coming of that glorious time,
When, prizing knowledge as her noblest wealth
And best protection, this imperial realm,
While she exacts allegiance, shall admit
An obligation, on her part, to *teach*
Them who are born to serve her and obey ;
Binding herself, by statute, to secure
For all the children whom her soil maintains,
The rudiments of letters, and inform
The mind with moral and religious truth,
Both understood and practised—so that none,
However destitute, be left to droop,
By timely cultured unsustained ; or run
Into a wild disorder ; or be forced
To drudge through a weary life without the help
Of intellectual implements and tools ;
A savage horde among the civilized,
A servile band among the lordly free.

Wordsworth.

NOTICE.—Students and graduates are earnestly requested to furnish contributions of literary articles, seasonable communications, verse and items of news.

TO WHOM IT MAY CONCERN.

DEAR SIR,—Permit me to call your attention to the fact that your subscription to the Q. C. JOURNAL is due. The terms of our paper are put at the lowest possible figure. We make no financial profit. We simply endeavour to fulfil our engagements with the printers, and pay the other necessary debts of the JOURNAL. The amount of your account remitted at your earliest convenience will be thankfully received.

Yours, &c.,

M. S. OXLEY,

Sec.-Treas.

PERSONALS.

JONATHAN DAY, M.D. of '77, made a very auspicious appearance in the seat of his Alma Mater the other day.

D. H. DOWSLEY, M.D. '75, passed the Primary Examination of the Royal College of Surgeons, England, on the 15th January last.

REV. PROF. HART, M.A. of '68, Winnipeg, favors us with the compliment that the JOURNAL, both in appearance and matter, is a credit to the University.

C. H. LAVELL, M.D., of '73, was united in the holy bonds of matrimony to Miss Bamford, on the evening of the 14th. We wish the young couple a happy and prosperous voyage through life.

DONALD HENDERSON, M.D. of '58, formerly of Ailsa Craig, is now practising in Winnipeg. We are pleased to learn that the Doctor is in the enjoyment of a large and rapidly extending practice.

MR. ROBERT SHAW, B.A. '73, at the recent Law Examinations held in Toronto passed creditably the examination for Barrister. Our good wishes accompany Mr. Shaw wherever he may be called to practise.

THE names of the following gentlemen of the class of '76, Messrs. George Claxton, B.A., Jno. B. McLaren, B.A. and P. A. Macdonald, B.A., are amongst the pass men in the second Intermediate Examination in Law held recently in Toronto. Mr. J. R. Lavell, B.A. '77, passed his first Intermediate.

COLLEGE NOTES.

NORMAN McLEOD.—The Toronto press speaks in high terms of the lecture delivered on Monday, the 11th inst., on Norman McLeod, by Principal Grant. The lecture on "Joseph Howe," delivered in Kingston, was highly appreciated. We like to see our worthy Principal have an occasional diversion from professional duties.

PASTORAL THEOLOGY.—Dr. Jenkins opened his course of lectures on Pastoral Theology by an introductory address on Monday last. The lectures thus far are interesting and instructing. The conversational character of the lectures, and the opportunities afforded for eliciting information by questioning the lecturer, are commendable features in the course.

CONVERSAZIONE.—By referring to the report of the last meeting of the Alma Mater Society, given on another page, it will be seen that some changes have taken place in the mode of procedure relative to the conversazione. These changes, we think, are desirable. The limiting of the number of invitations is certainly desirable. The departure from the old plan of having a large refreshment table is a change which will be agreeable. We trust the several committees will exert themselves to the utmost to have the terminating exercises of '77-'78 as attractive and satisfactory as possible.

MARRIAGE.—As the reverend lecturer on Pastoral Theology was one day announcing the subject of lecture for the following morning, a member of the Senior Year interrogated as to whether "Marriage" would then be brought up. The reply was that if the young Theolog brought forward the next morning a fair lady, he would be pleased to bring up "Marriage," and by this means make clear to the other members in the Hall the several steps connected with the making of twain one. None, however, but the regular attendants appeared at the time specified so that "Marriage," in the manner referred to, was not elucidated.

MRS. NOBLE.—The impression made upon those who heard this lady a few evenings ago, was most favourable. The inclemency of the weather was the cause of the small attendance in St. Andrew's Hall on the evening of her readings. As regards the selections they were choice ; as regards the rendering of them it was natural, and marked by high elocutionary power. Mrs. Noble has won the esteem of the students of Queen's, and they assure her that if on some future occasion she should return to Kingston, they shall be pleased to strengthen the slight acquaintance already formed, and they are satisfied that the eulogies pronounced upon her readings by all who had the pleasure of listening to them are an indication that if she re-appeared in St. Andrew's Hall a full house would greet her.

THE COLLEGE WORLD.

DR. NEWMAN has been elected an honorary fellow of Trinity College, Oxford.

PHILLIPS' ACADEMY, Andover, (Mass.,) on the 5th and 6th of June next will celebrate its Centennial.

THE degree of LL.D. was recently conferred on Lord Dufferin by McGill University, Montreal.

CARDINAL HOWARD is the new protector of the English College in Rome. Cardinal Franchie is the protector of the Irish, Scotch and North American Colleges in the same city.

YALE COLLEGE Museum had an addition to its specimens recently in the shape of an almost complete skeleton of a gigantic reptile. It is 30 feet in length, and was found firmly imbedded in the rock. Prof. Marsh gives it as his opinion that it was an aquatic animal, and of an order unknown before to scientists.

THERE are twenty-one Universities in the German Empire, with 20,229 students, of whom 2,500 do not attend any lectures, of the 17,729 others, more than one-third follow the lectures on Philosophy (including the Sciences). The faculty of Theology has the least number of students, being attended by only 2,223. Berlin University has the largest attendance at lectures, having 4,597 students. Strasbourg University is eleventh on the list and Rostock is the last with only 114. The number of Professors paid by the German Empire is 1,300. The Universities receive about £500,000 from the Imperial Government, but this sum varies, for in 1875 Strasbourg alone received £200,000. The other German Universities, situated beyond the confines of the Empire are Basle, (Switzerland), Doxpat, (Russia), Vienna, Innsbruck, Prague, and Czernowitx, (Austria), so there are altogether twenty-eight of them in Europe.

MISSIONARY ASSOCIATION.

There was a fair attendance of members present at the regular meeting of the Missionary Association on Saturday morning, 9th inst. There are some, however, who might surprise the society at least once in the session by their presence. If they are as regular in other respects as they are in their absence, they'll be considerably noted for their regularity. Notwithstanding a few who are thus forgetful, the attendance is, on the whole, very good. The business on Saturday was of the usual routine character. The Vice-President occupied the chair, and the opening devotional exercises were conducted by Mr. Cumberland. Several letters were read by the Corresponding Secretary on different matters connected with the Association. The proposal to endeavour to get the three Presbyterian churches of the city to secure a building lot for the erection of a Mission Church in the vicinity of Portsmouth, was favorably received by the Association. A committee—that panacea for all association ills—was appointed to attend to the matter. Interesting reports of mission work were presented by Messrs. McKenzie, Glassford, McArthur and McCannell. A cordial vote of thanks was then presented to these gentlemen, and after the appointment of others to report at the next regular meeting, the meeting was dismissed with praise and the benediction.

ÆSCULAPIUS.

The Royal College Glee Club has organized and made its *debut* since our last issue.

The Medicos have a free public entertainment under consideration. It is to consist of a debate, readings and speeches, well spiced with songs from the Glee Club. We prophecy a full house.

ALMA MATER SOCIETY.

The evening was taken up with a discussion anent the *Conversazione*. It had been decided at a previous meeting that a *Conversazione* should be held if the Senate approved; and as that body had been applied to and left the matter in the hands of the Society, the *Conversazione*, thereupon became a settled thing.

After much discussion it was decided:—

1. That the *Conversazione* should be held as usual, in Convocation Hall.

2. That the total number of invitations to be issued should not exceed six hundred citizens and a limited number of outsiders.

3. That the old system of refreshments should be departed from, as entailing an unfair amount of trouble on single individuals, and that only cream and lemonade be provided.

4. That every member subscribing to the fund should have the privilege of giving in two names to the invitation committee.

The appointment of sub-committees by the general committee was adopted.

As a means of wasting time the meeting was an entire success. One hour would have been more than ample to dispose of all the business that came up; yet no less than two hours and a half were frittered away—and mostly in useless discussion. Not to mention the wandering and irrelevant nature of most of the speeches themselves, the arguments brought forward were almost utterly lost in the noise. While one was speaking, animated discussions would be going on in several groups at once, and the majority of the others employed themselves in continually interrupting the speaker with trifling and needless remarks. A number of members seem to be under the impression that the meetings are solely for *their* benefit. If they know anything about the question in hand, they invariably state it; if they do not, they air their elocution by rising to be enlightened, instead of waiting, like ordinary people, to gather the information for themselves. Of course it is very pleasant to have these members identify themselves so thoroughly with the Society; still, the Society would like to consider itself as having a little wider scope.

As a rule, the value of time is fully appreciated by students—especially towards the end of the session; but the Alma Mater Society's meetings seem to have the magic power of wafting their attendants back to the abstract method of measuring time independently of the material world, by the mere course of thought and development of ideas—a hypothesis on which this meeting would not seem so long after all.

We have no doubt that much of the delay

would be avoided if these little caucuses were abolished and interruptions of the speaker expressly forbidden. If members had to wait quietly till a speaker was through, many would discover their own ignorance and wait for more light, or perceive that their remarks had been either anticipated or rendered useless, and every one would have a clearer idea of the subject in discussion. Thus, much valuable time would be saved, hasty statements and consequent explanations be less common, and a great deal of confusion and positive agony be avoided. It is worth while attempting a reform.

ELOCUTION ASSOCIATION.

The Elocution Association of Queen's gave an entertainment on Monday evening, February 4th, in St. Andrew's Hall, the attendance at which shows the popularity of these monthly treats.

The Glee Club opened by expressing their loyalty to Old Queen's in the well known College song, "Litoria." Mr. R. W. Shannon, B.A., dwelt on the trials and perplexities to which an Editor is subjected. Mr. F. C. Heath next read a selection from "Mark Twain," in which the said Mark couldn't see that Christopher Columbus's handwriting was so infinitely superior to that of everybody else. In fact the guide seemed to think him verdant, and thought to take advantage of his simplicity. Messrs. Heath and Daly followed in a duet, "On to the Field of Glory," singing in their usual style. Mr. M. Gage then gave "The Isles of Greece." Mr. Gage, as a reader, is well known, so that it would be superfluous for us to make any comment. Suffice it to say it was rendered very effectively. Mr. D. McTavish followed, reading "By the Alma after the Battle," remarkably well. Although Mr. M's maiden effort, his rendition of this piece would not disgrace some of our best readers. The Glee Club sang the "Anvil Chorus" from "Il Trovatore," in such a style as to reflect great credit on their musical ability, and to elicit a hearty "encore." They responded by singing "Jingle Bells." It would have been more appropriate had they waited *till winter*.

We might here state that we have never seen the Glee Club in a more flourishing condition.

Mr. J. F. White, B.A., read the "Bridge of Sighs" in a telling manner, and Mr. T. A. Elliott finished the programme by describing a "Charity Dinner," so well as to draw forth frequent rounds of applause. The entertainment was brought to a close by the Glee Club singing the National Anthem.

Altogether this was one of the most interesting and enjoyable entertainments ever given by the Elocution Society.

A good inclination is but the first rude draught of virtue; but the finishing strokes are from the will, which, if well disposed, will by degrees perfect; if ill-disposed, will, by the superinduction of ill habits, quickly deface it.—*South*.

FAVORITE STUDIES OF CELEBRATED MEN.

Shakspeare's favorite writers were Plutarch and Montaigne. Milton's favorite books were Homer, Ovid, and Euripides. The latter book was also the favorite of Charles James Fox, who regarded the study of it as especially useful to a public speaker. On the other hand, Pitt took a special delight in Milton—whom Fox did not appreciate—taking pleasure in reciting from *Paradise Lost* the grand speech of Belial before the assembled powers of Pandemonium. Another favorite book of Pitt's was Newton's *Principia*. Again, the Earl of Chatham's favorite book was *Barrow's Sermons*, which he read so often as to be able to repeat them from memory; while Burke's companions were Demosthenes, Milton, Bolingbroke, and Young's *Night Thoughts*. Of the other poets, Dante's favorite was Virgil, Corneille's was Lucan, Schiller's was Shakspeare, Gray's was Spenser, while Coleridge admired Collins and Bowles. Dante himself was a favorite with most great poets, from Chaucer to Byron and Tennyson. Lord Brougham, Macaulay, and Carlyle have alike admired and eulogized the great Italian. The former advised the students at Glasgow, that, next to Demosthenes, the study of Dante was the best preparative for the eloquence of the pulpit or the bar. Robert Hall sought relief in Dante from the racking pains of spinal disease, and Sidney Smith took to the same poet for comfort and solace in his old age. It was characteristic of Goethe that his favorite book should have been Spinoza's *Ethics*, in which he said he had found a peace and consolation such as he had been able to find in no other work. It seems odd that Marshal Blucher's favorite book should have been Klopstock's *Messiah*, and Napoleon Bonaparte's favorites Ossian's *Poems* and the *Sorrows of Werther*. But Napoleon's range of reading was very extensive. It included Homer, Virgil, Tasso; novels of all countries; histories of all time; mathematics, legislation, and theology. He detested what he called the "bombast and tinsel" of Voltaire. The praises of Homer and Ossian he was never wearied of sounding. "Read again," he said to an officer on board the Bellerophon—"read again the poet of Achilles; devour Ossian. Those are the poets who lift up the soul and give to a man a colossal greatness."—*An Exchange*.

DESIRE FOR MONEY.

"I wish I had his money," said a young hearty looking man, as a millionaire passed him in the street. And so has wished many a youth before him, who devotes so much time to wishing that too little is left for working. But never does one of these draw a comparison between their several fortunes. The rich man's money looms up like a balloon before them, hiding uncounted cares and anxieties, from which they are free, keeping out of sight those bodily ills that luxury breeds, and all the mental horrors of *ennui* and satiety; the fear of death that wealth fosters, the jealousy of life and love from which it is inseparable. Let none wish for unearned gold. The sweat by which it is athered is the only sweet by which it is pre-

served for enjoyment ; for in too literal a sense it is true "that 'tis easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven." Wish for no man's money. The health, and strength, and freshness, and sweet sleep of youth are yours. Young love, by day and night encircles you. Hearts unsoiled by the deep sin of covetousness beat fondly with your own. None, ghoulish-like, listen for the death tick in your chamber ; your shoes have value in men's eyes only when you tread in them. The smiles no wealth can purchase greet you—living ; and tears that rarely drop on rosewood coffins will fall from pitying eyes upon you—dying. Be wise in being content with competency. You have to eat, to drink, to wear enough. Then have you all the rich man hath. What though he fares more sumptuously ? He shortens life, increases pains and aches, impairs his health thereby. What if his raiments be more costly ? God loves him none the more, and man's respect in such regard comes ever mingled with his envy. Nature is yours in all her glory ; her ever-varying and forever beautiful face smiles peace upon you. Her hills and valleys, fields and flowers, and rocks and streams, and holy places, know no desecration in the step of poverty, but welcome ever to their wealth of beauty—rich and poor alike. Be content ! The robin chirps as gaily as the gorgeous bird of paradise. Less gaudy in his plumage, less splendid his surroundings : yet no joy that cheers the Eastern beauty, but comes upon his barren hills to bless the nest that robin builds. His flight is as strong, his note as gay, and in his humble home the light of happiness shines all as bright because no envy dims it. Let us, then, labor and be strong in the best use of that we have, wasting no golden hours in idle wishes for things that burden those who own them, and could not bless us if we had them, as the gifts already bestowed by a wisdom that never errs. Being content, the poorest man is rich ; while he who counts his millions hath little joy if he be otherwise.—*Hunt.*

He that would make a real progress in knowledge must dedicate his age as well as his youth—the latter growth as well as the first fruits—at the altar of truth.—*Berkeley.*

In the course of our reading we should lay up in our minds a store of goodly thoughts in well wrought words, which should be a living treasure of knowledge always with us, and from which at various times, and amidst all the shifting of circumstances we might be sure of drawing some comfort, guidance and sympathy.—*Helps.*

In matters of great concern, and which must be done, there is no surer argument of a weak mind than irresolution : to be undetermined, where the case is so plain and the necessity so urgent : to be always intending to live a new life, but never to find time to set about it : this is as if a man should put off eating, and drinking and sleeping from one day to another, till he is starved and destroyed.—*Tillotson.*

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SCRAPS FOR FUN.

John—"Miss, could you ever love a beast?" Jane—"Am I to consider that in light of a proposal?"

Minister of old School:—"Don't you know it's wicked to catch fish on the Sawbath!" Small boy (who hadn't a bite all morning) sarcastically:—"Who's catchin' fish?"

Mr. Kingsmill—"Patrick, that is the worst looking horse I ever saw; why don't you fatten him up?" Patrick, "Faith! the poor baste can hardly carry the little mate that's on him now."

Scene—The Botanic gardens. Botanist by way of interview—"Can you tell me, my good man, if this plant belongs to the Arbutus family?" Gardener—"No, sir, I doan't. It b'long to the corporation."

Man who thought he knew something—"Gentlemen, I introduce to you my friend, who isn't as stupid as he appears to be." Friend, who is equal to the occasion, "That's precisely the difference between my friend and myself."

At a young lady's seminary during an examination in history, a teacher used this interrogatory—"Mary, did Martin Luther die a natural death?" Mary's prompt reply was this: "No, Martin Luther was excommunicated by a bull."

A certain clergyman asserted that of his 600 written sermons, not one had ever been repeated. The person with whom the conversation was held, wisely remarked, "A remarkable lot of lemons that can be made dry by the first squeezing."

A little six year old who had been wearing undershirts which were too small, was one day after a bath put into one too large. The little fellow shrugged his shoulders, shook himself, walked around, and finally burst out with, "Ma! I do feel awful lonesome in this shirt."

Schoolmaster—"Did I not give you a flogging the other day?" Trembling boy—"Yes, sir." Schoolmaster—"Well, what do the Scriptures say on the subject?" Boy—"I don't know, sir, except it is in that passage which says 'it is more blessed to give than receive.'"

Gus—"What are those purple posies down by the brook?" Clara—"If you mean those glorious masses of empurpled efflorescence that bloom in bosky dell, and fringe the wimpling streamlets, they are *campanula rotundiflora*." Clara was just home from a ladies' college.

"Pray, sir," said Lady Wallace to David Hume, "I am often asked what age I am; what answer should I make?" Mr. Hume, immediately guessing her ladyship's meaning, said, "Madam, when you are asked that question again, answer that you are not yet come to years of discretion."

A son of Erin was one time summoned before a bench of magistrates for being drunk and disorderly. The Chairman addressed him thus: "Do you know what brought you here?" Pat—"Faix, your Honor, two policemen." The J. P., (frowning) said, "Had not drink something to do with it?" "Sortinly," observed Pat, "they were both drunk."

A minister who had a reputation for being a very hard student, and a most learned preacher, was once settled over a certain congregation. A Scotchman, in making inquiry about the newly settled pastor, asked of a friend, who "sat under" the reverend gentleman, how he liked him. The reply of the friend was as follows:—"Ah well, he's a' envenissle six days, and on the seventh he's a' incomprehensible."

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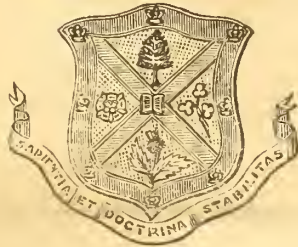
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No. 9.

THE CURRENT number of the Kingston Collegiate Institute *Herald*—a number alike creditable to the editors and the printer—contains a forcibly written article calling for the disestablishment of Toronto University which, it is charged, usurps public moneys, and which should rely for support on the assistance of its friends instead of on a subsidy from the State. It would be difficult to answer or demolish many of the arguments levelled at the Toronto University, but notwithstanding their strength and justice there is too much reason for fearing that it is hopeless to expect its disestablishment, as it is strongly buttressed by the present Government, and likely to be equally protected by any one that may succeed it.

THE LETTER of an "Ex-Teacher," to be found elsewhere, is deserving of the perusal of all who intend to vote at the approaching election for University Councillors. It is quite true, as our correspondent points out, that the teaching profession has been for the most part ignored in the constitution of the Council, and it is equally true that it could furnish from its ranks a very desirable and useful class of representatives. As "Ex-Teacher" takes occasion to say, the college authorities could scarce but derive valuable counsel and assistance from graduates conversant with the work of instruction, and who would take a natural interest in sending up pupils to their own Alma Mater.

LORD DUFFERIN has been making more graceful speeches in Montreal and adding to his reputation as an after-dinner orator. His utterances at McGill on the occasion of his being made a D. C. L., were all that could be desired, but his replying in Greek to a congratulatory address savors not a little of pedantry, and irresistibly suggests what is known among school boys as showing-off. This affectation of profound and boundless learning among University people may deceive some outsiders, but does not mislead the initiated. We suppose the University authorities are responsible, and not Lord Dufferin, for this bit of ostentatious foolery. It would serve them all right if

some hawk-eyed Grecian caught them tripping and made them look foolish by exposing the blunders.

IN THE Ontario Parliament the other day the Treasurer gave some statistics concerning the Agricultural College, which show that that institution is doing its work fairly well. It is carried on, however, at a loss, and ever will be, as Treasurer Wood foresees no chance of such an institution paying its way. On what principle, it may be asked in passing, does the State assume the education of farmers, while it refuses to educate lawyers, doctors, parsons, manufacturers, artisans and business men generally? Has a machinist, say, not as good a right to be educated by the State as a farmer's son? Probably the favoritism is justified by the same process of reasoning which excuses the application of public moneys to tide-drain loans, while the same coddling process when done through the Custom House, is regarded as mischievous and heretical.

THE MCGILL *Gazette* became of late so intolerably bumptious toward its contemporaries that the duty was cast on some one to take it in hand, administer a reproof, and convey to it a gentle hint that all the wisdom of all the ages did not reside under the editor's hat. The dressing the JOURNAL gave it was perhaps too severe for, after all, its continental conceit was more laughable than otherwise. It got such a using-up that it only has strength enough left to whisper out a charge of bad grammar against us for following the word elephant with the relative pronoun who. We could refer our bruised and wilted contemporary to scores of classic passages justifying the use of the pronoun in that relation, but will simply cite the first one that rushes on our recollection:—

Bring forth the horse,—the horse was brought,
In truth he was a noble steed,
A Tartar of the Ukraine breed,
Who looked as though the speed of thought
Were in his limbs, etc.

But then, of course, Lord Byron did not know how to write correct English. No one ever succeeded in doing that but a *Gazette* editor.

REFERENCE has been made to Lord Dufferin's reply to the McGill address, in "the language of Plato," which must have been as Greek to all but his Lordship as was Cicero's speech to the blunt Casca, or as the Chancellor's address to His Excellency. Whatever the merits or demerits of this particular composition, there is no question that His Excellency is at home in Latin, and can spout that tongue with an enviable fluency. For the amusement of our readers we quote a few sentences from the famous speech to the Icelanders delivered at a dinner given him on a visit to their island, and after, as His Lordship tells us in his *Letters from High Latitudes*, the bottle had passed around more than once. He is speaking to the toast of his health proposed by the Bishop:—

"Viri illustres, insolitus ut sum ad publicum loquendum, ego propere respondere ad complimentum quod recte reverendus prelatius mihi fecit, in proponendo meam salutem: et supplica vos credere quod multum gratificatus et flattificatus sum honore tam distincto.

"Bibere, viri illustres, res est, quæ in omnibus terris, domum venit ad hominum negotia et pectora: requirit haustum longum haustum fortem, et haustum omnes simul: ut canit poeta, unum tactum Naturæ totum orbem facit consanguineum, et hominis Naturæ est—bibere.

"Viri illustres, alterum est sentimentum equaliter universale: terra communis super quam septentrionales et meridionales, eadem enthusiasma convenire possunt: est necesse quod id nominarem? Ad pulchrum sexum devotio!

"Bibamus salutem earum, et confusionem ad omnes bacularios: speramus quod eæ caræ et benedictæ creaturæ invenient tot maritos quot velint,—quod geminos quotannis habeant, et quod earum filiae, maternum exemplum sequentes, gentem Islandicam perpetuent in sæcula sæculorum."

Such a Latin oration as that is worth a half-holiday at least, and is characteristic of a gallant Irishman's devotion to the fair sex. It is just as well, however, that it was in Latin.

CHARITY.

Charity ! decent, modest, easy, kind,
Softens the high, and rears the abject mind ;
Knows with just reins and gentle hand to guide
Betwixt vile shame and arbitrary pride.
Not soon provoked, she easily forgives,
And much she suffers, as she much believes.
Soft peace she brings wherever she arrives ;
She builds our quiet, as she forms our lives ;
Lays the rough paths of peevish nature even,
And opens in each heart a little heaven.
Each other gift which God on man bestows,
Its proper bounds and due restriction knows ;
To one fixed purpose dedicates its power
And finishing its act, exists no more.
Thus, in obedience to what Heaven decrees,
Knowledge shall fail, and prophecy shall cease ;
But lasting charity's more ample sway,
Nor bound by time, nor subject to decay,
In happy triumph shall for ever live,
And endless good diffuse, and endless praise receive.

—Prior.

HAZING.

In almost every seat of learning there is a body which takes upon itself the powers of administering "justice" to the persons who come to such an Institution and attend its classes. In Queen's, for example, there exists the *Concursus Iniquitatis*, which has accomplished good in the past and is likely to accomplish good in the future. The workings of this Court are supposed to be known to but a favored few. Its dealings with those who come under its jurisdiction are of a mild, tempering, and beneficial character, and so long as it refrains from the wild excesses which characterize the "hazing" bodies of many other institutions there can scarcely be any serious objection taken to it. It brings *novi homines* to a knowledge of their position when they enter the University ; it prevents extravagances in respects too numerous to mention ; it caps the pretentiousness of many who, on short acquaintance, try to "lord it over" those who are their superiors ; and it assists in producing that decorum which should mark the several successive stages in the College course.

But to carry on any such scheme, in a brutal manner, call it the inflictions of the *Concursus Iniquitatis*, or let it be designated under any of the many forms of "hazing" more prevalent in American Universities at the present day than elsewhere, calls forth our unqualified condemnation. For young men, students of Institutions whose fame is world-wide, to treat their companions in the manner which recent events in Princeton disclose, is disgraceful. To cause a student to walk through mudpuddles, to cut off his hair, and to abuse him in other respects not necessary here to mention, are most dishonorable. And as was the case in Princeton a few days ago, to go masked to a student's room, and with cords fasten two young men to chairs ; to cut off the hair of each one with the exception of a small spot on the top, in the case of one, and a slight fore top knot in the case of the other ; to have this followed by a species of retaliation where pistols are called into requisition, and a human being shot down like a beast ; to carry on revenge by attacking, or making efforts to attack, companions on a railway platform is indescribably abhorrent.

Such conduct might have been looked upon without trepidation in history's dark days, but in this enlightened nineteenth century it must not be tolerated. We rejoice to see the course pursued by the Junior and Senior students of Princeton, and more particularly that of the Faculty in those recent occurrences which in the history of Colleges is perhaps without a parallel. A stigma is

cast upon Princeton, a deep dyed stain marks each of the perpetrators of those dastardly acts which time alone can efface. We trust that at no time in the future will such horrifying proceedings blacken the name of any of our educational Institutions.

The system of hazing has been in existence for centuries. From an article in *Acta Columbiana* we clip the following, which shows how hazing was regarded hundreds of years ago in an institution where authorities and students took part in the proceedings. Of course hazing in the days in which the following occurred would be divested of many of its objectionable features from the fact that the authorities did not view it in the light in which University authorities in modern times regard such questionable proceedings :—

"In the University of Upsala, in Sweden, for centuries past professors and students have united in subjecting the youths who, issuing from the high schools, wished to acquire the title and privileges of a student (*scholasticus*), to a symbolic ceremony called "*Deposito*"—or "*Taking Down*." The novices, called Beani (from a corruption of the French word Bec-jaune, or "Yellow beak," type of the newly hatched goslings), were tricked out by the "*Depositor*" in a ridiculous costume of all colors (*absurdæ vestes*), and surmounted with a hat decked with asses' ears and immense horns : two huge tusks were forced into the mouth, attributes of ignorance and primitive rudeness, which must be "taken down" in due form, before the novices could become free and honest students.

The *Depositor*, himself arrayed in similar fantastic garb, with a rod in hand, drove the timid flock, huddled together, into a great hall, where was assembled a brilliant audience, among which was often to be found royalty itself.

First commenced the "Vexatio" : the patient was stretched upon the ground, while the Depositor, armed with hatchet, a huge plane, a file, shears, and pincers, went through the form of cutting him into shape and polishing, with the object of transforming this rough stump into a well-shaped column, worthy of a place in the temple of intelligence.

His toilet was next attended to, with a plentiful supply of water ; the *cornutus* was seated upon a one-legged stool. After having been daubed with soot, he was shaved with a wooden razor, his hair combed, his nails neatly pared. Grotesque questions were then put to him (*captiosæ questionculæ*), difficult to answer, even if his mouth had been free from tusks which only allowed inarticulate sounds. Sometimes they pretended to find in his pockets notes of a private character, which they proceeded to read,—now from a tender mother, enjoining all sorts of precautions,—now from a fiancée full of sweet confidences. During all this, at every interval, the patient was regularly rubbed down, to punish him for his indiscretions, follies, nay, for his imaginary success in love. Finally, the Depositor applied the long wooden shears to his neck, pressed them forcibly until the long ears, the tusks, and the horns fell together to the ground. The last ceremony was to place some grains of salt upon his tongue, to pour some drops of wine upon his head ; and now the ignorant scholar became the transformed student.

These last rites were performed by the Dean of the Faculty himself, in seeming unconsciousness of the parody upon the Christian rite of baptism.

At the same time, counsels and explanations suited to the occasion were imparted. One of the formulae used was the following : 'Receive the salt of wisdom, in order that, distinguishing good from evil, you may know

how to resist the demon. Freed from the ignominious name of "Yellow beaks" (Beani), I salute you by the great and glorious name of students (a proboso nomine *beanorum* absoluti, pulcherrimo honestissimo que vocabulo salvet, *Studiosi* !)

These ceremonies are thought to have had their origin in the University of Paris, and to have spread through the universities of Germany during the middle ages, and thence to the northern universities.

Luther, Melancthon, and other reformers often filled the office of *Depositor*, and took pleasure in composing addresses for the occasion.

The following college song, for example, is attributed to Luther, as sung upon the occasion of a "*Deposito*" :—

'Lignum fricamus horridum
Crassum dolamus rusticum,
Curvum quod est, hoc flactimus,
Altum quod est, deponimus.
Beanus iste sordidus
Spectandus altio cornibus.
Ut sit novus scholasticus,
Providit de sumptibus !'

JOHANNE GOTLIEB FICHTE.

BY HAMILTON W. MABIE.

In notable contrast to much of our modern education stands that generous culture of the ancients which aimed rather at the development of manhood than at professional skill. It was not enough that a man should excel in some particular art ; it was expected of him, if he assumed the position of leadership, that he would face events and master difficulties with the intelligent and resolute will of one educated to deal with all the conditions of life and not skilled to work only in one sphere of action. It is true that the men of to-day have a larger world to conquer than had the men of antiquity, but our ideals make little account of difficulties, and the perfect man is still the one who is equally strong in thought and action.

Philosophers have not often been men of affairs. They have rather delighted in the still waters of thought that run deep, than in the turbulent and impetuous currents of active life. Plato, in one of his beautiful figures, explains in a very profound and simple way the reason why men of thought so often display a lack of skill in dealing with practical matters, and we can readily understand that those whose eyes are fixed upon the sun cannot always discern the relations of things about their feet.

The life of Fichte has that poetic completeness which satisfies the imagination when a noble ideal is matched with action, as elevated and heroic. He taught a lofty and severe philosophy, filling humanity not only with Divine impulses but with the Divine Life itself, and demanding of every one who accepted his teaching that "he recognize in himself one of the first and immediate servants of God—one of the material organs through which God communicates with reality" ; and it may truly be said of him that his life was in harmony with his philosophy.

Born in the little village of Rammenau, in Upper Lusatia, in the year 1762, he developed early a deep and meditative spirit, often standing in the fields in deep reverie and scanning the far horizon as if he saw something of the great world that lay beyond it. The story of Siegfried so fascinated his imagination in his seventh year that he neglected his studies, but such was his sense of duty that he tearfully threw the beloved volume into a neighboring stream, in order that he might be freed from the temptations of its alluring pages. His youth was passed in various schools in earnest and zealous study. It is true of most men who reach intellectual eminence, that they are started

upon their career by a strong impulse from some original and powerful mind, and Fichte was no exception to this rule. He was awakened to independent thought and to a perception of his own powers by reading the works of Lessing, and he came to regard the great critic with a life long reverence.

At eighteen, Fichte entered the University of Jena, and joined the theological faculty, but such was the cast of his mind that he soon exchanged the theological for the philosophical point of view, and henceforth his life was devoted to the study of philosophy. After leaving the University he encountered great suffering and disappointment in the attempt to establish and develop himself. Hunger, loneliness and sacrifice were his constant companions, and they taught him that simple heroism and integrity of character which made him the fit teacher of a noble system of thought. In his wanderings he met Johanna Rahn, a niece of Klopstock's whom he married after a long and painful time of waiting. She was a woman of generous and noble nature, and the relation between them partook of the purity and elevation of their common purposes. It seems like the fit beginning of an eternal companionship. Just before his marriage Fichte wrote:—"There is no land of happiness here below—I know it now—but a land of toil, where every joy but strengthens us for greater labor. Hand in hand we will traverse it, and encourage and strengthen each other until our spirits shall rise to the eternal fountain of all peace." After so many years of study, thought, struggle and suffering he was called to Jena, and on the 18th of May, 1794, he delivered his first lecture. From that hour his position was assured. He had begun his career as the expounder of the system of Kant, but the vigor and originality of his own mind did not permit him long to be the mouthpiece of another. Accepting many of the principles of Kant's philosophy, he developed them into a system of pure Idealism. However widely we may differ from his conclusions, we cannot but admire the elevation and beauty of his thought. He believed the life of humanity to be the unfolding of the Divine Idea, and underneath all discords he heard that sublime harmony of one great purpose working itself out through apparent failure to perfection, which breathes like a majestic psalm through his writings and makes them as much poetry as philosophy.

While Fichte was developing his system in the quiet university town, Germany was in the throes of the French invasions. Goethe remained in philosophic indifference, but Fichte threw his whole soul into the struggle. His fiery eloquence pleaded against dishonorable peace, and he roused an overwhelming opposition to the settlement proposed by Austria. He longed for a free Germany, and although occupied in the great work of founding the University of Berlin, his voice, like Korner's, was heard, clear and inspiring, above all doubt and despondency. His life was one of the sacrifices of the struggle, for the contagion of the hospitals was carried into his system, and on the 27th January, 1814, he died.

He gave himself to great purposes, and he died as nobly as he lived. "I am eternal," he somewhere says, "and it is below the dignity of the eternal to waste itself on things that perish." He was worthy of the words that are graven upon his tomb:

The teachers shall shine
As the brightness of the firmament;
And they that turn many to righteousness
As the stars forever and ever.

Ours is a religion jealous in its demands, but how infinitely prodigal in its gifts! It troubles you for an hour, it repays you for immortality.—*Lytton*.

VARIOUS MODES OF SHAKING HANDS.

The *pump-handle* shake is the first which deserves notice. It is executed by taking a friend's hand, and working it up and down, through an arc of fifty degrees, for about a minute and a half. To have its nature, force, and character, this shake should be performed with a fair and steady motion. No attempt should be made to give it grace, and still less variety, as the few instances in which the latter has been tried have uniformly resulted in dislocating the shoulder of the person on whom it has been attempted. On the contrary, persons who are partial to the *pump-handle* shake, should be at some pains to give an equable, tranquil movement to the operation, which should on no account be continued after perspiration on the part of your friend has commenced.

The *pendulum* shake may be mentioned next, as being somewhat similar in character; but moving, as the same indicates, in horizontal, instead of a perpendicular direction. It is executed by sweeping your hand horizontally towards your friend's, and after the junction is effected, rowing with it from one side to the other, according to the pleasure of the parties. The only caution in its use which needs particularly to be given, is not to insist on performing it in a plane strictly parallel to the horizon. You may observe a person that has been educated to the *pump-handle* shake, and another that had brought home the *pendulum* from a foreign voyage. They met, joined hands, and attempted to put them in motion. They were neither of them feeble men. One endeavored to pump, and the other to puddle; their faces reddened; the drops stood on their foreheads; and it was at last a pleasant illustration of the doctrine of the composition of forces, to see their heads slanting into an exact diagonal, in which line they ever after shook; but it was plain to see there was no cordiality in it; and, as is usually the case with such compromises, both parties were discontented.

The *tourniquet* shake is the next in importance. It derives its name from the instrument made use of by surgeons to stop the circulation of the blood in the limb about to be amputated. It is performed by clasp ing the hand of your friend as far as you can in your own, and then contracting the muscles of your thumb, finger, and palm, till you have induced any degree of compression you may propose in the hand of your friend. Particular care ought to be taken, if your hand is as hard and as big as a *frying-pan*, and that of your friend's as small and as soft as a maiden's, not to make use of the *tourniquet* shake to a degree that it will shake the small bones of the wrist out of their places. It is seldom safe to apply it to gouty persons. A hearty young friend of mine, who had pursued the study of geology, and acquired an unusual hardness and strength of hand and wrist by the use of the hammer, on returning from a scientific excursion, gave his gouty uncle the *tourniquet* shake with such severity, as had well nigh reduced the old gentleman's fingers to powder; for which my friend had the pleasure of being disinherited, as soon as his uncle's fingers got well enough to hold a pen.

The *cordial grapple* is a shake of some interest. It is a hearty boisterous shake of your friend's hand, accompanied with moderate pressure and loud acclamations of welcome. It is an excellent travelling shake, and well adapted to make friends. It is indiscriminately performed.

The *Peter Grievous* touch is opposed to the *cordial grapple*. It is a pensive, tranquil junction, followed by a mild subsultory motion, a cast-down look, and an inarticulate inquiry after your friend's health.

The *prude major* and *prude minor* are nearly monopolized by ladies. They cannot be accurately described, but are constantly to be noticed in practice. They never extend beyond the fingers; and the *prude major* allows you to touch them only down to the second joint. The *prude minor* allows you the whole of the finger. Considerable skill may be shown in performing them with nice variations; such as extending the left hand instead of the right, or stretching a new glossy kid glove over the finger you extend.—*Lamb*.

NOBLE SENTIMENTS.

"I have now to tell you, gentlemen cadets, that a device and motto have been selected for the Military College of Canada. The device is a mailed arm, bearing a maple leaf, symbolical of the position you should hold with reference to your country, as represented by the maple; the motto, 'Truth, Duty, Valour.'

"Three simple words, in plain English, that all who run may read. Truth, the noblest quality of manhood, of God-like manhood, truth unvarnished and fearless, truth at all times, in all places, under all circumstances. Duty, young men, duty to your Queen, to your country, to your comrades, to yourselves, duty to the humblest and feeblest as to the greatest and most powerful; duty for its own sake, without thought of gain, without hope of personal profit.

"Valour, gentlemen, as the heritage of the grand old stock from which we are all sprung, to be handed down through you as history, untarnished, through many generations in this fair land.

"Gentlemen, if you are true, if duty is your star, you will be brave. Let, therefore, these three words be not only your rule here, but your guide through life, and you will then pass proudly through the world, respected by your friends, honored by your country, and feared by your enemies; and when the end comes, whether it may be in the strife of battle or in your quiet homes, it will be but as rest after good work done."

The above sentences, which form a portion of Col. Hewitt's address at the half-yearly examinations of the Military College, Kingston, breathe sentiments of an elevated character. Appropriate were they to those to whom they were delivered. Appropriate are they to every young man who looks forward to an honorable career, or to a position of distinction.

VALUABLE THOUGHTS IN BRIEF EXPRESSIONS.

Never shrink from doing anything which your business call you to. The man who is above his business, may one day have his business above him.—*Drewe*.

"*Quis custodiet ipsos custodes?*" "Who will guard the guards?" says a Latin verse. I answer, "The enemy." It is the enemy who keeps the sentinel watchful.—*Sweetchime*.

There is a kind of physiognomy in the titles of books no less than in the faces of men, by which a skilful observer will as well know what to expect from the one as the other.—*Butler*.

It is no more possible for an idle man to keep together a certain stock of knowledge than it is possible to keep together a stock of ice exposed to the meridian sun. Every day destroys a fact, a relation, or an influence; and the only method of preserving the bulk and value of the pile is by constantly adding to it.—*Sidney Smith*.

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no attention.

Queen's College Journal.

KINGSTON, MARCH 2, 1878.

UNIVERSITY COUNCIL.

As all the Graduates of Queen's are by
this time aware the Registrar has issued
voting papers for the election of seven mem-
bers of the University Council. These
papers must be returned by the 15th instant.
We trust that all the sons of Queen's will
show the interest they take in everything
appertaining to their Alma Mater by casting
their votes for those candidates whom they
may consider most suitable for transacting
the business of the Council. The Council
may be made an instrument for doing much
good, its influence may become all powerful:
at present it is in its infancy, and has to be
carefully watched and tended. What it will
be depends upon the Graduates and Alumni
of Queen's College. If they care naught for
it, the same indifference will be shown to-
wards it by others, and its members will be
filled with the same spirit.

During the last long vacation a committee
of the Council was engaged in considering
the question of the erection of a new Con-
vocation Hall and Museum, and doubtless
the matter will occupy the Council at its
next meeting in April. Two or three dif-
ferent plans have been carefully prepared by
Prof. Dupuis, and a thoroughly competent
gentleman of the city has undertaken to draw
up the specifications.

OUTSIDE EXAMINERS.

For the purpose of a clearer understand-
ing of the merits of the questions discussed
in the communication of Querist, printed
elsewhere, we have thrown our remarks
thereon into the shape of a direct reply to
each interrogation. We might also remark
that we contended mainly for the appoint-
ment of Associate Examiners, though we have
attempted to answer our correspondent from
his own stand point.

1. Yes, and we would therefore recom-
mend the engagement of Professors in other
Colleges in Canada or if necessary in the
United States for examiners.

2. No.

3. The majority do, but a large number
may be found who having cause to use

some special branch of learning in their
vocation cultivate that knowledge and be-
come highly proficient in it. Thus among
the ministers of the Presbyterian Church
who have graduated at Queen's, many we
convinced are sufficiently well read in classics,
mental and moral philosophy to be able to
fill a Professor's Chair on short notice.
Among civil engineers again there are doubt-
less many who are deeply versed in mathe-
matics and able to test the acquirements of
students in that science; and so on in every
department. But even were this not the
case it is by no means essential to the
scheme of outside examination that the ex-
aminers should be graduates or alumni.
Prof. Murray was, when he filled the chair of
Philosophy in Queen's and probably is still,
examiner in that department for Toronto
University, with which he never had any
other connection.

4. In most subjects he will.

5. Yes.

6. No. See answers to questions 1 and 3.

7. They might, but we think there would
be no difficulty in getting men who would
not need to cram.

8. The able and experienced person afore-
said spoke very good sense when he said that
examinations were "necessary evil." A
"necessary evil," we presume, means some-
thing which produces some evil effects, but
which is also attended with such good effects
that it cannot be done without. We cannot
understand what Querist means by increas-
ing the necessity. In order to test a person's
proficiency you must examine. There's
your necessity. And it is as insurmountable
now as it will be till the end of time. If by
the expression is meant that students will
have to toe the mark better prepared, that is
an evil that we would strongly contend for.
We are not aware of the existence of any
University which leaves the fitness of candi-
dates for degrees to be decided by the per-
sonal observation of teachers in their class
rooms upon the diligence of students. The
modesty of our Professors has hitherto pre-
vented them from supposing their judgment
equal to diminishing the necessity of the evil
in this way.

9. This argument is chiefly of importance
with reference to speculative philosophy in
which every different Professor has different
views of the same questions. However, it is
not possible to name any important school
of thought which is not ably and completely
explained and illustrated by an author of
that school. It is the office of the Uni-
versity we presume to mark out the ground
which is to be gone over, and of the Professor
to assist the student in mastering that por-
tion of his subject. This we should think
would furnish the standard both for the argu-
ment and illustrations of the Professor, and
the questions of the examiner. Altogether
to much importance, we are inclined to
think, is paid to the views of particular Pro-
fessors. Students derive much less benefit
from the speculations of this or that Pro-
fessor, however able he may be in expound-
ing his ideas, than from being furnished with
as complete knowledge as possible upon the
subject and allowed to speculate for them-
selves.

10. This is answered under number 9.

11. Tie himself down? Is there one Pro-
fessor in fifty whose lectures would not
have to expand wonderfully to form a text
book? Is it not a fact that not one lecturer
in fifty covers the whole of the ground pre-
scribed and expected to be gone over by
candidates for degrees. Text books have
this advantage which the general run of
lectures have not, they treat each part of the
subject and the whole subject thoroughly
and completely. The short time allowed a
Professor precludes the possibility of his

giving more than a mere outline of his sub-
ject from which it is impossible for one with-
out previous training to get either accurate
knowledge or clear views. And so prone
are students like every one else to laziness
that very few trouble themselves to obtain
that thoroughness and insight so much to be
desired, where only they can be obtained, in
text books. We can confidently appeal to
any Professor of Metaphysics to say whether
one student in twenty of those going through
for the ordinary degree of B.A., without
honours, forms even an approximate notion
of the method, scope or object of Metaphy-
sical Philosophy, or whether the majority do
not get their lectures up like parrots, by
figuring the ideas and chains of reasoning to
themselves in an external manner. And why
is this? It is because, as the Professor is not
tied down to a text book, the student ties
himself down to the lectures, knowing well
that his success at the examination depends
not upon the thoroughness with which he
understands his work but upon the through-
ness with which he gets up those lectures
on which the questions will be based, and
the just perception he has of the importance
a Professor attaches to particular points, of
the kind of questions he is likely to ask and
how he would like them answered. In our
opinion students should be left to obtain
their knowledge from text books and to the
lecturer who at present usurps this function
should be relegated his proper work of ex-
plaining and illustrating. By this means
students would gain both in knowledge and
understanding of their work. We com-
menced the answer to this question by tak-
ing the Querist up in a different sense from
that which he intended, but one neverthe-
less which was pertinent to the enquiry, and
we have ended by explaining whether we
would tie Professors down to text books
"without note or comment" a proposition
which no one ever made before Querist.

12. When a College is blessed with a man
of such original and lofty gifts as Hamilton,
Tyndall, or Huxley, we will grant that ex-
ceptions may be admitted to rule. But it is
no disparagement to the professors of our
colleges to say that they are to be judged by
a different criterion. The spirit which
Querist speaks of is the spirit of genius. It
is indeed a magician's wand, but it is found
with none other than a magician.

13. We are ignorant of the German and
American method and will admit the state-
ment about Toronto, but that does not lessen
the force of our argument. We think that
Mr. Lowe, and Goldwin Smith, whose words
we quoted in our last number are entitled to
some consideration as authorities, as they
are men of great information, and experience
and are possessed of means of judging, being
connected intimately with two great Univer-
sities. "Very badly they examined," says
Mr. Lowe of the self-examining College.

14. As to the latter part of the question
nothing ever exercised such a beneficial in-
fluence in bringing up the standard of pro-
ficiency in medical students as the establish-
ment of the outside examination of the
Medical Council. It is true our students
are as successful as those of Toronto at the
law examinations, and as far as training is
concerned the ability to get up work seems
to be pretty equally distributed. But the
training of a high school might be just as
valuable in that respect for a large number
of the most successful law students never
saw the inside of a College or had any
further training than that of a high school.
But surely intellectual drill is not the only
object of a College, and it is of the highest
importance that student's minds should be
stored with complete and accurate infor-
mation in the various departments of know-
ledge which are taught in a College.

POETRY.

A tender word I know of latin tongue,
Whose praises bards throughout all time have sung—

'Tis *amo*.

Yet sweeter word I know which gives to two
The joy that in the first one only knew—
Anamus.

A grad. who hasn't quite forgotten the difference
between *ne* and *num*, takes up the strain:—

But *amor* isn't quite so clear to me
Till I have asked in dread expectancy—

Me amasne?

And then what grief to hear the answer come!
To start, recoil, and sigh with visage glum,
Me amas num?

NOTICE.—Students and graduates are earnestly requested to furnish contributions of literary articles, seasonable communications, verse and items of news.

PERSONALS.

ROBERT SHAW, B. A., '73, Barrister, has opened a Law Office in Kingston.

REV. WM. A. LANG, M. A., '76, has received a call from the congregation of Lunenburg and Avonmore, in the Glengarry Presbytery.

REV. ALEXANDER MACGILLIVRAY, of Williamstown, is progressing favorably. A new hall is to be erected in connection with his church in the spring. Significance is contained in the fact that the manse is now undergoing repairs.

COLLEGE NOTES.

CONVERSAZIONE.—Any graduate or other friends of the College who wishes to contribute towards the Conversazione fund may remit his subscription to Mr. Hugh Cameron, B. A., Convener of the Committee.

VALENTINES.—Cupid's missives were duly apportioned on the day which commemorates the Saint called Valentine, to those faithful ones whose interests are recognized by the above named deity. Love was plainly seen on many of the missives; on others of the caricatures the impress of love was not emblazoned.

TEMPUS FUGIT.—The truthfulness of this adage is exemplified in the approach of another of those days for physical recuperation, the holiday after monthly examination. Monday, the 4th will be the last regular holiday of the session. What a day of restfulness, and regaining of vigour it will be, that the partially worn out man may receive vim for the remaining and most difficult encounter.

THAT'S SO.—A student who has an eye for these things says, that if the College confers degrees on ladies it will give the chaps on the platform too good a chance to squeeze the ladies' hands as they pass round to receive the congratulations. The *Senatus* should take some precautionary measure before granting these degrees, and either limit the handshaking to the married graduates or decree that no squeeze should be al-

lowed to exceed a given intensity—say half an atmosphere.

MISSIONARY ASSOCIATION.—The regular meeting was held in Divinity Hall, on the 23rd ult., the President in the chair. After routine, a correspondence from Quebec which asked for a Gaelic speaking student for the summer was disposed of. Other special matters were attended to, and then followed reports of Mission work during the summer of '77 by Messrs. McLean, Ross, Oxley and Mordy. At the next meeting the Rev. Mr. Wilson, who has accepted the invitation tendered to him by the Association, will deliver an address.

THE EASTERN QUESTION.—In Convocation Hall on the afternoon of Monday, 18th ult., the Rev. Mr. Millingen, who lately left his charge in Constantinople, lectured on "The Eastern Question" to a large audience. The two points on which the lecturer dwelt were (1) the conflict which existed between the Turks and the Christian subjects of Turkey. (2) the conflict among European nations as to what would be a satisfactory solution of the Question. The lecture was interesting throughout, and judging from the applause which at different stages met the lecturer, the views of the audience and those of Mr. Millingen were admirably in accord on the points referred to.

PASTORAL THEOLOGY.—The course of lectures on Pastoral Theology, the commencement of which was noticed in the last number of the *Journal*, is completed. Our intercourse with Dr. Jenkins while he was with us was of the most enjoyable and instructive kind. The treatment of the subject under consideration was such as to leave lasting impressions upon the class. We regret that the Dr. had so soon to leave us, but we expect to see him in Kingston again at the close of the session. We trust that the two excellent courses of lectures on special subjects this session, will be followed in after sessions by something similar. Besides the work of attending to the requirements of a third Professor next year, a few lectures on special subjects by able men outside of the regular teaching staff would be highly desirable.

OTHER COLLEGES.

THE CONVERSAZIONE recently held at the University of Fredericton was a brilliant affair. The University building, in its three stories, was beautifully illumined. The guests numbered about 450. A Greek dialogue was a part of the programme. The singing of "Mathematical Jordan." and "Tangent Cotangent," was greeted with great applause. Experiments with the telephone, and addresses by the President of the Literary and Debating Society, and the President of the University, contributed to the evening's entertainment. We congratulate our Fredericton friends on the success of their Conversazione and trust that the "little more money" and the "great many more students" may be forthcoming.

AT THE University of the city of New York, 154 graduated in the Medical Department a few days ago. The exercises in connection with graduation were held in the Academy of Music. Chancellor Crosby presided. The Valedictorian of the class of 154 said that he and his fellow graduates should be regarded as recruits in the army of those who relieved wretchedness and who brought gladness to homes filled with misery, rather than with feelings of alarm. Dr. Jno. Hall who delivered an admirable address on the occasion concluded with the following sentences:—"I regard the Christian idea as the complete, satisfying, elevating idea, that suggests the loftiest motives, and calls out the powers of the whole man * * * Young men, you will be gentlemen without being conscious of it; you will be thoroughly educated medical gentlemen of set purpose and intent; you will round out and complete at once your own happiness—you will not be angry with me for saying it—and the true ideal of life, of *your* life, by being Christian medical gentlemen. Let us hope this of you, and we shall have no fear of your success in life, a success not indeed measured by means or fame acquired—though neither is contemptible—but by self-respect maintained, by human love won, by happiness won, by service to mankind, and by honor given to their and your Maker."

THE ceremonies connected with the unveiling of the Statue of the late Prince Consort in Cambridge were of an imposing character. The unveiling was performed by the Prince of Wales. The address of the Senate was read by the Chancellor and referred to the Prince Consort as one of the former Chancellors; to the exercises of the day as recalling pleasant things of the past; to the benefits conferred on the University by having the late Prince as Chancellor. In conclusion it thanked the Prince of Wales for his presence on this occasion and requested that he now be graciously pleased to uncover the statue. The Prince of Wales replied in the following word:—"My Lord Duke, Mr. Vice-Chancellor, Members of the Senate, and Gentlemen,—I thank you for your address, and I feel that it is hardly necessary for me to assure you what pleasure it affords me to be present on this occasion for the purpose of unveiling the statue of my lamented father in compliance with the special desire of the Queen, and at the invitation of the Chancellor and members of the Senate of this University. But apart from the performance of this duty I experience great satisfaction in having the opportunity of revisiting Cambridge as a member of your University, and recalling to my mind the agreeable recollections which I have always retained of my undergraduate days. The interest which the Prince Consort took in everything relating to the welfare and progress of the University is well known to you all, and it is a source of gratification to me to witness the respect which the members of the University show to his memory by erecting this fine statue. I will now proceed to the task which you have imposed upon me of unveiling the statue." The Prince then by taking hold of a silken cord gently released the dark drapery and left exposed to view the statue of the Prince Consort. The Prince is represented in his robes as Chancellor of the University with one hand raised in the attitude of speaking. The statue rests on Grey Sicilian Marble,

on one side of which is the following inscription :

Alberto Reginae Victoriae Conjugi Regiae
Dignitatis Consorti Cancellario suo Academici
Cantabrigienses.

THE VILLAGE of Princeton was a few days ago the scene of an excitement unparalleled in that usually quiet town. The consternation was occasioned by students of the Freshman and Sophomore years in Princeton College. The trouble arose, as far as we can learn, in the following way :—Lane, a Freshman, was "hazed" by a few Sophomores, chief among whom was A. H. Atterbury. As Lane, it is alleged, was past the time (having completed his first term) for receiving such treatment from his fellow students, the Freshmen, indignant at the manner in which a member of their year was used, resolved to retaliate upon the offending Sophomores. At an uncomfortable hour eight Freshmen thoroughly masked entered Atterbury's room and demanded an apology for his offence. He refused. Four of the masked men seized Atterbury and tied him hand and foot to a chair. The others performed the same operation on Atterbury's roommate, Carter, who also had a hand in the affair. Fastened to the chairs their hair was clipped off with shears brought for the purpose, a small patch being left on the top of Atterbury's head, and a little top-knot on the fore part of Carter's. The Freshmen now left the room, while the two Sophs. were crying for help. On the arrival of friends, who unloosed the cords, it seems that immediately Atterbury fired a pistol at the Freshmen who had got but a short distance. The Freshmen were followed and fired upon twice. Seeing that matters were likely to be serious, they also used pistols and retaliated in this warlike manner. In the fray Atterbury was shot. All Princeton was at this time, about 12 o'clock, in confusion. Atterbury was carried to the rooms of Dr. Wyckoff, who dressed the wound, having extracted the ball from the left groin. As might be expected the Faculty of the College were interested, and next day proceeded with an examination into the whole affair. This resulted in the dismissal from Princeton of Atterbury as soon as he is able to leave, and also of Carter. Several Freshmen also received the sentence "leave the College." Carter immediately resolved to take the first train which would carry him away from Princeton, and proceeded to the station, three miles distant, escorted by over 80 Sophomores, who manifested their sympathy for their friend by this attention. Learning while here that the dismissed Freshmen were about to take the train which left Princeton, the Sophomores immediately proceeded to the junction where the Freshmen must get on board for Philadelphia. As the train from Princeton station to the junction, on which the dismissed Freshmen were, was nearing the junction the Sophomores with canes battering the air, and pistols displayed overhead, and shouting, &c., vowed vengeance on the Freshmen. But by the active intervention of the Proctor of the College, a man of immense size and weighing nearly 250 pounds, the Freshmen were placed safely on board and started for their homes. After this their denunciation of their antagonists by both Freshmen and Sophomores became intense. The last accounts from Princeton may be summed up as follows :—Atterbury is improving rapidly ;

eight Sophomores are expelled and thirty indefinitely suspended ; twelve Freshmen are expelled ; all acknowledge the altercations between Sophomores and Freshmen, and the circumstances which led thereto, to have been disgraceful in the extreme ; the Seniors and Juniors held meetings and approved of the action of the Faculty, and expressed their unqualified disapprobation of the conduct of the students who brought opprobrium upon the town and College of Princeton.

OUR EXCHANGES.

THE last number of the *Dalhousie Gazette* has just arrived. We are always glad to receive our Halifax contemporary. It contains good reading and is ably managed. Recent events have combined to make the link which formerly united two friendly Universities all the more binding. Queen's and Queen's JOURNAL wish Dalhousie and Dalhousie *Gazette* eminent prosperity.

THE Kingston Collegiate Institute *Herald* has come out in a new dress. It is evident the JOURNAL's tailor was consulted. We congratulate the *Herald* on its appearance, we wish it that success which the efforts of the Institute "boys" deserve, and we hope the reading matter will never fall below the standard indicated in the first number of Vol. II.

THE *University Herald*, from Syracuse University, is one of our best exchanges. Externally the *Herald* is a model, the paper is good, the printing is almost faultless. As regards the contents of the paper, they are such as might be expected from a journal which bears the reputation of our Syracuse contemporary. We welcome the *Herald* every three weeks.

THE McGill University *Gazette*, in its last issue, contains a stupid article headed "Litigation," which article pretends to deal, we suppose effectually, with the Queen's College JOURNAL's rebuke. We would not accuse the exchange editor of the *Gazette* of wilfully perverting the sentence headed "Declaration." We presume rather that he was quoting from memory and not from the JOURNAL. The JOURNAL never made the declaration in the words referred to by the *Gazette*, and if the exchange editor will take the trouble to consult the JOURNAL of Dec. 1 he will find that the expression *corpore sano* referred to, was in inverted commas, and that the argument he uses has therefore a false premises. As regards the English Grammar, there does really seem to be some need for the consulting of it by the Exchange Editor at least, if the use of "more" and "most" in the fourth section of this article is any indication of his knowledge of the application of these words. One would imagine from the tone of the *Gazette* in its treatment of its contemporaries, that concentrated in its Editors alone were all the highest powers of journalism, while the Editors of other College papers in Canada and the United States were compelled to evolve their articles out of brains vastly inferior. We trust the "Gazette" will profit by the castigations which it is receiving from many of its contemporaries, and that its adverse criticisms will contain at least some semblance of justice. The treatment of its contemporaries in recent issues was simply contemptible, and we cannot believe that such treatment has the sanction of the students of McGill as a body.

THE CONSTITUTION OF THE COUNCIL.

To the Editors of the *Journal*.

SIRS,—I suppose you allow your correspondents to discuss the approaching election of Councillors, so long as they do not show any of the "undue zeal" which in these days seems to be the prevailing ingredient in appeals to the electorate.

I wish merely to draw attention to an oversight in the appointment of two years ago, which I think ought to be atoned for now, at the first opportunity of doing so. Notwithstanding the care of those in whom the appointment was vested to give all classes of the Alumni a representation in the Council, one very important class was overlooked. I mean the teaching fraternity. It is true not a great many of our Graduates choose the profession of teaching, but the number is large enough to merit representation. Besides, by the oversight, the Governors of Queen's lose the assistance of the very men who are most intimately connected with supplying their Alma Mater with new material, and the men who, from the nature of the work to which they have given all their attention, would be most capable of offering valuable suggestions upon the Curriculum of the College. If, for example, a discussion as to raising the standard of Matriculation such as a late issue of the JOURNAL foreshadowed, should arise, the Council would find itself at a loss if it had not some members who, from a necessarily thorough knowledge of the High School programme of studies, could speak with some shadow of practicality upon the advisableness of making a change. There cannot but be constantly coming up matters which concern very deeply the teachers, and a reasonable representation, say two members upon the Council, should be given them. I hope this may be the result of the election. Yours, &c.,

EX-TEACHER.

UNIVERSITY EXAMINERS.

To the Editors of the *Q. C. Journal*.

SIRS,—Having read the editorial remarks in the last JOURNAL on "University Examiners," I send you the following queries upon that very important subject :—

1. Whether practical teachers are not likely to be the best examiners ?
2. Whether rusty scholars should be chosen as examiners ?
3. Whether most graduates do not grow rusty when devoted to non-academic pursuits ?
4. Whether besides retaining the old knowledge an examiner will not always need continued study in his department, that he may become familiar with all new views and new methods of the day ?
5. Whether these and other causes will not very much limit the range of selection outside the colleges, in a country like Canada ?
6. Whether an ill-qualified examiner can be a fair examiner, especially where students are classified, or competing for honors ?
7. Whether outside examiners ever cram, and whether cramming to examine be not worse than cramming to be examined, and whether the union of the two be not the perfection of cram ?
8. Whether the able and experienced Huxley spoke sense when he called examinations a "necessary evil," and whether to increase the necessity be not to increase the

evil, and whether this be not the tendency in making examinations the *sole* test, to the exclusion of such proofs of diligence and proficiency as are furnished in the daily exercises of the lecture room?

9. Whether an outside examiner can set an adequate paper for a course of lectures which he has never heard, or whether we are to suppose that all professors who lecture on the same general subject do therefore cover the same ground, and use the same arguments and illustrations, and that an examination paper for a class that had followed Dugald Stewart would do also for a class that had followed Sir Wm. Hamilton, or President Porter of Yale, or Professor Bowen of Harvard, or Dr. McCosh of Princeton?

10. Whether, therefore, the outside examiner will not be outside in more senses than one, or else the lecturer need to get inside the outside examiner to take his cue and learn how to suit his course to the forthcoming questions?

11. Whether we are to force every college professor to tie himself down to a text-book, without note or comment, in order that some other person may come and put a few meagre questions at the end of the year?

12. Whether it was under such trammels as these that Hamilton, Brown, Stewart, Agassiz, Tyndall, Faraday, Huxley, and others were wont to teach, and whether men who teach in that way will even catch the spirit of these illustrious men or impart such a spirit to their students?

13. Whether the professors of Harvard and Yale and the great universities of Germany do not examine their own students, and whether Toronto University does not still retain tutors of University College as examiners in two or three leading departments?

14. Whether under all these circumstances there be any weight in what has of late been said in favor of outside examiners, and if there be, whether it should be said by the friends of Toronto University, and in disparagement of other Universities, whose graduates, to say the least, do not fall behind those of Toronto University when tested by such outside examiners as those of the Law Society, and the Medical Council of Ontario?

QUEST.

The three indispensables of genius are understanding, feeling, and perseverance. The three things that enrich genius are contentment of mind, the cherishing of good thoughts, and exercising the memory.—*Southey*.

As the tree is fertilized by its own broken branches and fallen leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.—*Robertson*.

Gymnastics open the chest, exercise the limbs, and give a man all the pleasures of boxing, without the blows. I could wish that several learned men would lay out that time which they employ in controversies and disputes about nothing, in this method of fighting with their own shadows. It might conduce very much to evaporate the spleen which makes them uneasy to the public as well as to themselves.—*Addison*.

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SCRAPS FOR FUN.

—
PRINTER'S POEM.

An S A now I mean to write,
2 you, sweet K T J,
The girl without a J,
The belle of U T K.

I lder if you Nertain
The calm I D A bright,
That 8 T miles from you I must
M— this chance to write.

& 1st, should N E N V U,
B E Z, mind it not ;
If any friendship show, B sure
They shall not be 1got.

From virtue never D V 8,
Her influence B9,
Alike induces 10derness
Or 10tude divine.

& if you cannot eat a —,
Or cause an 1,
I hope you'll put a .
2 1 ?

R U for anXation 2,
My cousin, heart & 4 7 ?
He offers in a .
A § broad of land.

He says he loves you to X S,
You're virtuous and Ys ;
In X L N C U X L,
All others in his Is.

This S A, until U I C,
I pray you to X Qs.
And do not burn in F I G,
My quaint and wayward muse.

Now, fare you well, dear K T J,
I trust that U R true,
When this U C, then U can say,
An S A I O U.

—Exchange.

Business young lady—"Won't you take a share in this sewing machine." Senior, "Will it sew on buttons?" Dame blushing—"No Sir."

A Dutchman about to make a journey to his fatherland, and desiring to bid farewell to a companion extended his hand and remarked, "Vell, off I don't come back, hallo."

Forty-seven sentimental young idiots in Los Angeles, California, says an exchange, have paid three dollars each to be vaccinated with virus from the arm of the handsomest young lady in town. Quite poetical.—*Arma virus que, you know.*

A quarrelsome and bad tempered wife once said to her husband, "I believe if I was to die you would marry his Satanic majesty's eldest daughter." The tender husband replied, "No, my dear, the law does not allow a man to marry two sisters."

A young lady in Brooklin asked her young man why he called her his *Ultra*, and he courteously replied it was a Latin Quotation, "This" said he "is my knee, and when I add you to it I have my knee, plus *Ultra*, which is Latin for 'I don't want any thing more on my knee.' Don't you see my darling?" She said she did.—*Ex.*

An exchange tells of a farmer who thought to demoralize potato bugs by planting a row of onions between the rows of potatoes. It says that "when he saw the bugs crawl off the onion tops and chew cardamon seeds for their breath before attacking the next row of potato vines, he wept in the woodshed and gave way to his feelings."

Two young attorneys were once wrangling over a point of law before Judge Knox, of Virginia. When his honor had given his decision the sprig who lost impudently remarked: "Your honor, there is a growing opinion that all the fools are not dead yet." "Certainly," answered the Judge, with unruffled good humor, "I quite agree with you, Mr. B—, and congratulate you upon your healthy appearance."

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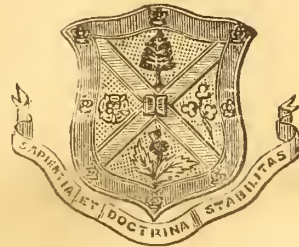
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Queen's College Journal

KINGSTON



CANADA.

VOL. V.

MARCH 16, 1878.

NO. 10.

WHEN the next number of the JOURNAL is presented to our readers they shall have the last but one of the present session. The great amount of labour consequent on examination times leaves little opportunity for attending to matters other than those which call for the special attention of students during final examination hours. The College news up to April 1st will be given in our next. A full account of the terminating proceedings of the Session, Convocation, Conversazione, &c., will appear in our last number at the end of April.

PARTY feeling runs high in Montreal, and the result is the perpetration of outrages on individuals, which are a disgrace to our modern civilization. Since the last number of the JOURNAL was published, we have been informed through the columns of the daily newspapers of several attempts at assassination and of other crimes. The practice of carrying loaded revolvers is spreading, and unless an example be made of those apprehended, we fear very much that further trouble is in store for the future. Evidently the "bad blood," stirred up by the events of July last, is bringing forth a plentiful crop.

TORONTO is considerably excited over the approaching visit of Jeremiah O'Donovan Rossa, a leader among the American Fenians, and the Secretary of the "Skirmishing Fund," which now amounts to about \$50,000, and the object of which is, we are told, to "liberate" (!) Ireland from the grinding despotism of the Saxon oppressor. We learn that the Royal Opera House, in which it was announced Rossa was to lecture, has been refused, and that if he appear before an audience in the city he will be obliged to speak in the open air—perhaps the Queen's Park, where a monument now stands in honor of the Canadians who were killed during the Fenian raid of 1866.

ONE of the Faculties of Queen's has just closed its classes. Another session, as far as the regular class work is concerned, is now a thing of the past. On Tuesday the examinations for M. D. begin, and our *confreres* in the Medical department will pass

through the fiery ordeal of another pass examination. In April the examinations before the Medical Council take place. The connection between the Medical and Arts Faculties of our University is of a strong and enduring kind. Our wishes for success accompany the "boys" as they come face to face with the examination papers, and when the results are made known may it be found that they have fully sustained their reputation of holding a place second to none among the medical students of the Dominion.

THE "hazing" affray which so recently sullied the fair name of Princeton has met with condemnation on all sides. The exuberance of youth remitted through amusing channels is allowable and desirable, but an overbearing persecution or a cruel oppression has not in it the qualities of fun. Young men who delight in inspiring exercises of different kinds can have their delights gratified without having recourse to cruelty and barbarity. A college whose students appear as if they were inmates of a sombre prison does not come up to our ideas of what a college should be. The sparkle of youth should have vent; the effervescence of the joyful student may be displayed among his fellow students in ways above suspicion. But the infliction of misery should never be taken for amusement nor should violence be mistaken for sport. Enjoy your amusements we would say, crack your jokes to your hearts' content, look on the sunny side of all things, give vent to exuberant feelings by the invigorating exercise of hearty laughter, take full enjoyment from all allowable departures from the routine of class work and study, but never overstep the boundary line between fun and cruelty.

"PREFER loss before unjust gain; for that brings grief but once, this forever." These words of Chilon teach the lesson that honesty is always preferable. "Dishonesty in any department of life is sure to be followed by punishment. The communication in another column which suggests a greater vigilance on the part of examiners presup-

poses a dishonesty somewhere displayed on the part of the examined. If there is necessity for greater "vigilance," by all means let it be exercised. The exposure of all unfair practices at examinations, however painful it might be to a Professor, is desirable. The practice referred to in the communication is contemptible, and should be abolished. If there is not honor enough in the student to refrain from it, he should be made to know that the gain which he would feign acquire by base means is not to be acquired in Queen's. The habit referred to is of incalculable disadvantage to the person who indulges in it, it blights what might have been a fair name, and besides, however dexterously performed, it is sure to be known to some, whose estimation thus lost, is worthy of possession. These words of Democritus contain a valuable lesson, "Hope of ill-gain is the beginning of loss."

ALTHOUGH the treaty of peace between Russia and Turkey has been signed, and ratified by the Powers, it does not by any means follow that the Eastern Question, so often the disturber of the peace of Europe, has been finally settled. On the contrary, grave apprehensions are entertained in influential quarters that new complications may be the result of the Congress which is announced to meet at an early day in the German capital, probably under the presidency of Prince Bismarck. Great Britain and Austria seem determined that all the clauses of the treaty shall be submitted for the plenipotentiaries' consideration, and even Germany, which had studiously refrained from interference while the bases of peace were being considered by the two belligerents, is disposed to insist upon Russia's laying the more important clause of the treaty before the Congress. The latest news is to the effect that owing to the attitude assumed by Great Britain and Austria, Russia will not put herself out of the way to hasten the meeting of the Congress. Meanwhile the British naval and military authorities are preparing for any unforeseen contingencies that may arise.

GOOD IN EVERYTHING.

WORDSWORTH.

The man
Who, in right spirit, commences with the forms
Of nature—who with understanding heart
Doth know and love such objects as excite
No morbid passions, no inquietude,
No vengeance, and no hatred—needs must feel
The joy of that pure principle of love
So deeply, that unsatisfied with aught
Lies pure and exquisite, he cannot choose
But seek for objects of a kindred love
On fellow natures, and a kindred joy.
Accordingly, he by degrees perceives
His feelings of aversion soften'd down:
A holy tenderness pervades his frame,
His sanity of reasoning not impaired,
Say rather, all his thoughts now flowing clear,
From a clear fountain flowing—he looks around,
And seeks for good, and finds the good he seeks:
Until abhorrence and contempt are things
He only knows by name; and if he hear
From other mouths the language which they
speak,
He is compassionate, and has no thought,
No feeling which can overcome his love.

THE STORY OF THE GREAT BEAR.

Few who speak of the Arctic regions are aware of the remote influences that have been required to give us the word *arctic*, or of the long chain of etymology whose last links they jingle when they use it. Its history stretches away back into the dim distance before Greece was a nation, or Romulus and Remus had been suckled. "*Arctic*" is derived immediately from the Greek *arktos*, a bear; because the constellation of the Great Bear (*Ursa Major*) is situated near the north pole. But when we inquire into the reason of the name *arktos* being applied to this constellation, we fail to see the resemblance, even making ample allowance for that active fancy by which

"The lively Grecian, in a land of hills,
"Rivers, and fertile plains, and sounding
shores,
"Under a cope of variegated sky,
"Could find commodious place for every god,"

And tracing our way back Theseus-like along the silken cord with which philology has furnished us, we find that *arktos* comes originally from the Sanscrit root *ark*, meaning bright or shining. A derivative of this root (*riksha*) was applied to the bear on account of his glossy coat, and also to the seven stars which form the constellation. The latter meaning of *riksha* gradually became uncommon; and when the word passed into Greek it no longer meant the "shining ones," but only the bear. Thus an error which embodied itself in a word some three thousand years ago has lived concealed through all the ages, like the toad imbedded in the rock, which the quarryman's pickaxe exposes to the view of a new generation of men, and which awakes, like Rip Van Winkle, to find that the friends of his youth are all dead and forgotten, and to sigh with Milton that he is at least "an age too late."

But the "lively Grecian," not content with this error, must needs go to and invent something huger. So we have a myth about Callisto, one of Diana's nymphs, who, having broken her vows, was changed by the offended goddess into a bear; and Zeus, to prevent her being slain for 'Bearine,' set her in the northern sky as the constellation *Arkto*. Her son was also sent along to take care of her, and placed near her as the constellation *Arctophylax* or *Arcturus*, the "bear-watcher." And furthermore, as the constellation of the Bear never sets (at least to countries above forty degrees north latitude) these myth-loving Greeks calmly tell us

that Tethys, at the request of another of the goddesses, forbade the Bear to dip in her waves. What a host of inventions to arise from a slight mistake in a little word!

The Bear seems to have been ever ambitious to perpetuate herself in the language of all nations, and she has certainly met with well-deserved success. Among the Greeks, she was also known as *Hamaxa*, or the Wagon, the Planstrum of Virgil, and the Charles's Wain, of our own tongue. And this name of Charles's Wain is a significant one to the etymologist. It was originally *Ceorl's Wain*, or farmer's wagon; and as "*ceorl*" became "*churl*," and "*churl*" came to have a contemptuous meaning, and, later still, to drop out of common use, the name *Churl's Wain* lost its significance. But people are never at a loss for a meaning; if the word itself conveys none to their ears, a slight transposition, or the change of a vowel, is sufficient to revive its drooping energies, and give it a new existence. Such was the case with "*contre-danse*," which became "*country-dance*," by the operation of this rule; "*girasole*" artichoke, which became "*Jerusalem*" artichoke, and gave rise to Palestine soup; and many others. So "*Churl's Wain*" became "*Charles's Wain*," and were it not that the art of printing enables us to preserve the old forms of our words better than the Greeks could ever do, there is not the least doubt that we would now possess an interesting and highly instructive story about Charles and his wagon, rivalling in moral power that of George Washington and his hatchet. For the spirit of myth-making has by no means vanished; and if modern intelligence prevents such manifestations of it as we find among the Greeks, it takes other forms, such as the attributing of all good stories to Sydney Smith or Abraham Lincoln; or the highly fanciful reports that spring up when we are occasionally thrown off the hard, beaten track of the known.

This ambitious animal, the subject of our sketch, has also acquired the title of "the Plough." K. C. B. will probably be her next addition. Among the Romans she was also known as *Septem triones*, the seven ploughing oxen; and then the constellation which had before been the "bear-keeper," became Bootes, the "ox-driver," which name he still retains, and, no doubt, much to his disgust, since his Protean ward has again been metamorphosed into a bear. This name of the Bear has also given rise to an adjective, *septentrional*, meaning northern; but both the name and the adjective are now uncommon. Perhaps they had no good story invented about the oxen, and so the name fell into disuse. The Romans never could spin such truthful-looking yarns as the Greeks give us, anyhow.

In the way of names, and myths, and etymology at least, the great Bear has thus kept herself prominently and constantly before the public; and if any sublunar honours would gratify her ambition, they should certainly be yielded her to replace the love and respect which she once commanded as the nymph Callisto; since

"All these are vanished;
"They live no longer in the faith of reason."

MR. RUSKIN ON SCIENCE AND CHRISTIANITY.

From a lecture lately given to the Oxford Students by John Ruskin, and published in the *Nineteenth Century*, the following passages are copied by a friend of the JOURNAL, for the edification more especially of its student readers. It is hoped that they will be carefully read and considered:

"Of the dignity of physical science, and of the happiness of those who are devoted to

it for the healing and the help of mankind. I never have meant to utter, and I do not think I have uttered one irreverent word. But against the curiosity of science, leading us to call virtually nothing gained but what is new discovery, and to despise every use of our knowledge in its acquisition; of the insolence of science, in claiming for itself a separate function of that human mind which in its perfection is one and indivisible in the image of its creator; and of the perversion of science, in hoping to discover by the analysis of death what can only be discovered by the worship of life—of these have I spoken, not only with sorrow, but with a fear which every day I perceive to be more surely grounded, that such labor, in effacing from within you the sense of the presence of God in the garden of the earth, may awaken within you the prevailing echo of the first voice of its destroyer 'Ye shall be as Gods.'"

Having referred in a most characteristic passage to the legend of St. Ursula, with a drawing of her martyrdom before him,—he goes on to say:

Such creatures as these have lived—do live yet, thank God, in the faith of Christ. You hear it openly said that this, their faith, was a foolish dream. Do you choose to find out whether it was or not? You may if you will, but you can find it out in one way only.

Take the dilemma in perfect simplicity. Either christianity is true or not. Let us suppose it first one, then the other, and see what follows.

Let it first be supposed untrue. Then rational investigation will in all probability discover that untruth; while, on the other hand, irrational submission to what we are told may lead us into any form of absurdity or insanity; and as we read history we shall find that this insanity has perverted, as in the Crusades, half the strength of Europe to its ruin, and been the source of manifold dissension and misery to society.

Start with the supposition that christianity is untrue, much more, with the desire that it should be, and that is the conclusion at which you will certainly arrive.

But, on the other hand, let us suppose that it is, or may be, true. Then, in order to find out whether it is or not, we must attend to what it says of itself. And its first saying is an order to adopt a certain line of conduct. Do that first and you shall know more. Its promise is of blessing and of teaching, more than tongue can utter, or mind conceive, if you choose to do this; and it refuses to teach or help you on any other terms than these.

You may think it strange that such a trial is required of you. Surely the evidences of our future state might have been granted on other terms—nay, a plain account might have been given with all mystery explained away in the clearest language. Then we should have believed at once!

Yes, but as you see and hear, that, if it be our way, is not God's. He has chosen to grant knowledge of His truth to us on one condition and no other. If we refuse that condition, the rational evidence around us is all in proof of our death, and that proof is true, for God also tells us that in such refusal we shall die.

You see, therefore, that in either case, be christianity true or false, death is demonstrably certain to us in refusing it. As philosophers, we can expect only death, and as unbelievers we are condemned to it.

'Show me a sign first and I will come you say.' 'No,' answers God, 'Come first and then you shall see a sign.'

Hard, you think? You will find it is not so, on thinking more. For this, which you are commanded, is not a thing unreasonable in itself. So far from that, it is merely the

wisest thing you could do for your own and for others' happiness, if there were no eternal truth to be discovered.

You are called simply to be the servants of Christ, and of other men for His sake; that is to say, to hold your life and all its faculties as a means of service to your fellows. All you have to do is to be sure it is the service you are doing them, and not the service you do yourself, which is uppermost in your mind.

Read your Bible, making it the first morning business of your life to understand some piece of it clearly, and your daily business to obey of it all that you understand, beginning first with the most humane and most dear obedience to your father and mother. Doing all things as they would have you do, for the present: if they want you to be lawyers—be lawyers; if soldiers—be soldiers; if to get on in the world—even to get money—do as they wish, and that cheerfully, after distinctly explaining to them in what points you wish otherwise. Theirs is, for the present, the voice of God to you.

First, cultivate all your personal powers, not competitively, but patiently and usefully. You have no business to read in the long vacation. Come here to make scholars of yourselves, and go to the mountains or the sea to make men of yourselves. Give at least a month to rough sailor's work and sea fishing. If you are staying in level country, learn to plough, and whatever else you can that is useful. Then here in Oxford, read to the utmost of your power, and practice singing, fencing, wrestling and riding. No rifle practice, and no racing—boat or other. Leave the river quiet for the naturalist, the angler, and the weary student like me.

You may think all these matters of no consequence to your studies of art and divinity, and that I am merely crochety and absurd. Well, that is the way the devil deceives you. It is not the sins which we feel sinful by which he catches us; but the apparently healthy ones; those which, nevertheless, waste the time, harden the heart, concentrate passions on mean objects, and prevent the course of gentle and fruitful thought.

Having thus cultivated, in the time of your studentship, your powers truly to the utmost, then in your manhood, be resolved that they shall be spent in the service of men—not being ministered unto, but in ministering. Begin with the simplest of all ministries—breaking of bread to the poor. Think first of that, not of your own pride, learning, comfort, prospects in life. Nay, not now, once come to manhood, may even the obedience of parents check your own conscience of what is your mother's work. 'Whoso loveth father and mother more than Me is not worthy of Me.' Take the perfectly simple words of the judgment: 'Inasmuch as ye did it unto one of the least of these, ye did it unto Me.' But you must do it, not preach it. Take Christ at His literal word, and, so sure as His word is true, He will be known of you in breaking of bread. Refuse that servant's duty because it is plain; seek either to serve God, or know Him, in any other way, your service will become mockery of Him and your knowledge darkness. Every day your virtues will be used by the evil spirits to conceal, or to make respectable, rational crime; every day your felicities will become baits for the iniquity of others; your heroisms, wreckers' beacons, betraying them to destruction; and before your own deceived eyes and wandering hearts every false meteor of knowledge will flash, and every perishing pleasure glow, to lure you into the gulf of your grave.

But obey the word in its simplicity, in wholeness of purpose, and with serenity of sacrifice, and truly you shall receive sevenfold into your bosom in this present life, as

in the world to come, life everlasting. All your knowledge will become to you clear and sure, all your footsteps safe; in the present brightness of domestic life you will foretaste the joy of Paradise, and to your children's children bequeath, not only noble fame, but endless virtue. He shall give his angels charge over you to keep you in all your ways, and the peace of God which passeth all understanding shall keep your hearts and minds in Christ Jesus."

LAUGHABLE RESULT OF A PRINTING OFFICE MISTAKE.

A delicious piece of "pie" was nearly being served up to the readers of a Liverpool paper the other day. The previous day its reporter had to attend a meeting at a Wesleyan chapel for the conversion of the Hebrews to Christianity, after which he reported the address given by General H. Y. D. Scott to the Polytechnic Society on the conversion of sewage into lime and cement. In the printer's hands the folios got mixed up, and the report read:—"The Chairman, after the meeting had been opened with prayer, explained that the conversion of the Jews was one of the greatest works that could engage the attention of our sanitary authorities. Filtration was the most perfect method that could be adopted for purification, but a filter had its limits. There was a popular notion that the sewage contained a vast amount of wealth, but the sludge must be taken out of it for the purpose of irrigation, as it otherwise choked the pores of the land, and they were a wandering race spread over the whole face of the habitable globe. They were denied the inimitable blessings of Christianity, which might be counted by thousands of tons per annum allowed to run to waste, when by a judicious admixture of lime and clay, the benighted Hebrews who sat in darkness might easily be converted into lime and cement for building purposes, and if thus deodorised, after being first dried and burned in a kiln, this ancient race would once more take its proud position among the nations of the world. Subscriptions were earnestly solicited for the purpose, though he (the speaker) disclaimed any idea of making a profit out of the process; and, in conclusion, he urged increased efforts in the good work, showing that, thus deodorised by a very novel process of evangelization in large tanks constructed for the purpose, the grateful Hebrews might flow over the land without injury to vegetation, which was progressing as rapidly as the friends of Christianity could wish, would be more than repaid by the sale of the phosphate of lime and valuable cement for building purposes."—*Printers' Register*.

Flattery is an ensnaring quality, and leaves a very dangerous impression. It swells a man's imagination, entertains his vanity, and drives him to a doting upon his own person.

Men are not to be judged by their looks, habits, and appearances; but by the character of their lives and conversations, and by their works. 'Tis better that a man's own works than that another man's words should praise him.

A man who has duly considered the conditions of his being, will contentedly yield to the course of things; he will not part for distinction where distinction would imply no merit; but though on great occasions he may wish to be greater than others, he will be satisfied on common occurrences not to be less.—*Johnson*.

A MODERN RHETORIC EXAMINATION.

A certain Freshman, (name unknown), of a very ingenious turn of mind, but with small talent for cramming rhetoric, undertook to prepare himself for the recent examination, on the labor-saving plan. He mastered the necessary amount of definitions, but, being too lazy to learn all the illustrative examples, invented a few of his own, and embodied them in the form of a crib, which was found after hours by Mike, and devoted to the *Acta* letter-box as a curiosity. We annex it herewith:—

Q.—What is invention?

A.—Invention is the art of making excuses to the President, (Remark.) When a man has scored nineteen absences out of a possible twenty, the strain on his Invention is necessarily very great.

Q.—What is Fiction?

A.—Usually "an engagement with the dentist."

Q.—What is a plot?

A.—A little arrangement made by Sophomores; usually ending in the disappearance of a chair from the Antiquity Mill.

Q.—Define Speculation and give an example.

A.—Speculation is a theory conceived by the mind. When a man buys a pony for the Memorabilia and then discovers that Euripides has been selected for the class to read during the next term, the purely theoretical nature of the thing is seen at once.

Q.—What is Rhetoric?

A.—Rhetoric is the art of persuasive speaking. A knowledge of it enables men to get an extension of four months on every monthly composition, from Dr. Gebhard?

Q.—What is the beautiful?

A.—A young ladies' boarding school promenading Madison avenue, at 2 p.m.—N. B.—Juniors seem to have an instinctive love for the Beautiful.

Q.—What is the Sublime?

A.—The Sublime is something that startles everyone, with a feeling akin to awe. A Columbia gownsmen, arrayed in surplice and mortar-board and walking up Broadway in a thunder-storm is a good illustration of the Sublime.

Q.—Give an example of the picturesque?

A.—Any Freshman after his first rush is an excellent example of the picturesque.

Q.—Illustrate the difference between the Novel and the Wonderful?

A.—When a professor lights gently on a man in the midst of an examination and exposes a small forest of pony-leaves, a note book and several yards of cribs, the result is not novel, because such things have been done before, but it is wonderful, because wholly unexpected.

Q.—What is the Imagination?

A.—The Imagination is that faculty of the mind which induces a sub-freshman to believe that the college buildings are massive and venerable specimens of classic architecture.

Q.—Illustrate different styles of diction?

A.—Mr. W.—k's lectures to the lower classes on the evils of smoking are the florid Gothic style. When a Sophomore requests a Freshman to get out of his way and not block up the halls, his remarks are couched in a bold and vigorous style. When the Board haul a man up, and ship him off for six months, they do it (as many will testify) in a neat and elegant style.—*Acta Colum.*

Ambition often puts men upon doing the meanest offices: so climbing is performed in the same posture as creeping.—*Swift*.

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Queen's College Journal.

KINGSTON, MARCH 16, 1878.

UNIVERSITY EXAMINERS.

Our principal object in penning the editorial remarks contained in our issue of the 16th ult. was that we might excite a thorough discussion of the whole subject of University examiners. Right or wrong, an impression more or less general exists throughout the Province, that outside men ought to conduct all University examinations. If this impression be well founded, then the more general it becomes the better; but if groundless, the longer it is allowed to exist the greater is the injury inflicted upon the cause, of higher education, and upon the college seeking to impart it. The question "Who ought to be our University Examiners?" however, is one, for the free discussion of which these columns will always be open, at least, until such times as a satisfactory answer shall have been given to it. We make this remark because an erroneous opinion has got abroad in regard to this JOURNAL. In justice to Queen's, it cannot be too clearly understood that this paper is not the organ of the College authorities, nor can they be held in any way responsible for the opinions which it expresses. It is no mere echo of the Senatus chamber. This is quite evident from a perusal of Professor Watson's letter, which we publish elsewhere, and which is an exceedingly clear exposition of the question under discussion. But of this anon. In dealing with the subject in the editorial already alluded to, it was earnestly hoped that those who had carefully considered the matter from all points of view, and whose professional position and acknowledged abilities justly entitled their opinions to a great deal of weight, would be induced to take part in the discussion and to express their opinions through the medium of the JOURNAL. It is almost needless to say that our hopes have been fully realized. The well put questions of "Querist" in our last

issue must have suggested new views of the subject to those who had not previously considered it in all its bearings. Our only regret in inserting them was that our esteemed correspondent had not seen fit to publish them over his own signature. If we did act the part of a *hufokrites* in replying to them, if we did, to borrow an expression of his own, endeavour "to get inside the outside examiner," and utter what we conceived his opinions would be on the subject, it was only that we might, as far as we were able, present to our readers both sides of the question. But we willingly confess that in taking the *role* of an iconoclast, we by no means felt sublimely at ease in the character. "Querist's" questions were perhaps not fairly answered in our last article. We again admit this for the double purpose of removing any feeling of annoyance which he may have experienced upon reading it, as well as to assure our readers that the JOURNAL is, after all, not so "many voiced" upon such an important matter as this is. We still hold strongly to the opinion that associate examiners should be appointed in all our Universities, and we are pleased to know officially from Professor Watson that Queen's looks favorably upon the suggestion thrown out in these columns, some time ago, that such should be appointed. Equally pleased were we to learn a few days ago from one of the ablest graduates of Victoria University, that a similar feeling existed amongst the Alumni of that institution in reference to this very question. We can cordially endorse much that is advanced by Prof. Watson; in some respects we can go even further. The danger of an affiliated college being able to control the appointment of outside examiners—to even control their reports to the University, when the University is nothing but an examining board, has been pointed out by neither of our correspondents, though it is one which they must both have known might possibly exist. There are only too good grounds for believing, that the only University in the Province professing to act upon the principle of independent examiners, allowed itself on one occasion to be bamboozled into rejecting the report of one of its examiners, because that report advised the "plucking" of almost every member of the chemistry class in its one affiliated arts college. This objection alone, even if there were not the other serious ones against it, implied in the letters of both Prof. Watson and Querist, would be sufficient to postpone indefinitely, or even prevent university consolidation from taking place in this province for many years to come. We want no solitary "graduating machine" for Ontario, and more especially if it is to be mainly controlled by the Alumni and friends of one only of the affiliated colleges.

Reason holds the balance between the active and passive powers of the mind.—
Dryden.

THE SOURCE OF BYRON'S REMORSE.

Motives are the criterion by which to determine the true greatness of genius and heroism. With what different feelings do we regard the valor of the two great heroes of Sweden! Gustavus Adolphus stands before us on the field of Dutzen, the bulwark of Protestantism. The hymn of praise and the voice of prayer had consigned his cause to the God of battle. With the cry, "On now in the name of the Lord" has dashed against the enemy, and in his life's blood sealed the triumph of Christendom. Charles XII. burst on startled Europe like an avalanche, sweeping all before him; but he had no great principle to sustain, no vital interests which rendered his cause, the cause of humanity.

This principal holds equally good in the realm of literature. We are told that in our estimate of the poet or philosopher, we should dissociate genius from character. But this, if we would, we cannot do. Insensibly we look upon one in the light of the other. Thus to render preeminent the name of its most brilliant poet, England has for the last fifty years striven to vindicate the character of a man who corrupted society, outraged moral sense and by one single act severed himself from the sympathies of the pure and good of his kind. But to little purpose will be this vindication, while the writings of Lord Byron reveal the most hopeless remorse ever portrayed in immortal verse. That he was guilty of the horrible crime which darkens his fame, there is no stronger proof than in the fact that not until after the desertion of his wife, does this clement of remorse become prominent in his poetry. True, he charged his despair to her abandonment. Yet was this action on the part of a woman whom he declares never to have loved—who sealed the lips of all who could have spoken the damning sentence, sufficient for that depth of hatred and terror toward her which his writings display, and for that blighting cloud of remorse through which he speaks his sufferings to the world? As a poet he was all that has been claimed by his friends. When the quickest, most intense and imperious sensibility, an emotion passed so forcibly through his whole being as to leave a burning scar. The most subjective of the English Poets, these emotions are imaged in his verse in words which tell the ages yet to come, that he who sins against human nature shrouds himself in a gloom so dark that heaven's light is forever veiled. Stung to madness he flees his native land, and in Switzerland, with those sublime emblems of eternity towering above him, he tells to mankind his woe in the fearful lines of Manfred.

"Passions, powers, all I see in other beings,
Have been to me as rain upon the sands,
Since that all nameless hour."

I live in my despair,
And live—and live forever.

My joys, my griefs, my passions, and my powers,
Made me a stranger: though I wore the form,
I had no sympathy with breathing flesh,
Nor midst the creatures of clay that girded me
Was there but one, but of her anon.

Let Byron's friends write eulogies without number: let them pronounce him "an atom from another sphere penned in this prison-house of mortal clay, but so long as the remorse in Cain, in Don Juan, in Manfred tell the story of his life, there lives undying proof of a sin, which one of his most lenient judges has declared "more unendurable, more unforgivable than the sin against the Holy Ghost."—*Ham. Lit. Monthly.*

THE TRUE GENTLEMAN.

'Tis not the gently graceful gait,
Well made clothes, well put on,
The softly-measured tone,
Still talking of the rich and great,
That makes the gentleman.

But 'tis the heart in danger true,
The honour free from stain,
The soul which scorns the vain,
Holding the world but at its due,
That makes the gentleman.

He who is doubtful of himself,
His station or his heart,
Will tend his outward part,
Will talk of rank, and worship self,—
He is no gentleman.

But he who heaven's true patent bears
Within his noble breast,
Whose deeds his claim attest,
Free from such idle cares or fears,—
He is the gentleman.

NOTICE.—Students and graduates are earnestly requested to furnish contributions of literary articles, seasonable communications, verse and items of news.

NOTICE.

By order of the Board of Trustees, Convocation will be held this year, not on April 25th, as stated in the Calendar, but on Wednesday, April 24th. The Statutory meeting of Senate for conferring degrees, &c., will be held on Monday, April 22nd.

COLLEGE NOTES.

SERENADING.—The citizens must be deeply grateful to those students who help them to dream sweet dreams at 2 o'clock in the morning, by singing such lullabys as "Saw my leg off — short!" "The Miller's Dawg," &c.

MUSICAL.—Music hath charms to soothe the savage beast, and when a gentleman blows his nose somewhat loudly in class, it is a touching thing to hear the whole class singing, as one man, "Blow, bugle, blow, send the wild echoes flying."

PROF. MCKERRAS.—It is with regret that we note the continued illness of the Professor of Classical Literature. His chair is now occupied by the Rev. A. B. Nicholson. We hope to see Professor McKerras soon restored to health, and able again to resume his duties in the Classical Class Room.

TOO TRUE.—A negro "orator" on the other side said: "My breddern, you 'se a frowin' out your money a puttin' up colliges. Pull down de colliges, I say. Pull dem down! We've enuff — oarsmen." The facts underlying the darkie's declaration cannot be traversed.

LECTURE.—Under the auspices of the Missionary Association of Queen's College, the Rev. Dr. Burns, of Halifax, will deliver a lecture on the evening of Thursday, the 21st inst., in Chalmers' Church, on "The Restoration and Annihilation Theories regarding the future state of impenitent sinners."

ANNUAL LECTURE.—There was a large attendance at the last meeting of the Missionary Association to hear the annual address, which was delivered this year by the Rev.

Andrew Wilson, of Kingston. A report of the meeting will be found in another column. The address was much appreciated by the students.

GEOLOGY CLASS.—Lecturer—"Can you tell me where marble is to be found in large quantities, Mr. W.?" Soph., who has been wandering in cloudland, "gorgeous land," is startled, but answers with a confident air, "In graveyards, I think, sir." "Happy thought," murmurs the class. "You're right, W."

MISSION FIELD.—The names of students who desire to perform mission work during the coming summer, will shortly be sent in to the Home Mission Committee, which meets in Toronto on the 26th inst. The names from the Queen's College Missionary Association are collected, and will be sent away immediately.

SCHOLARSHIP.—Mr. Bell, of Almonte, has offered another scholarship to the Theological Faculty of Queen's. Competition takes place before the 10th of April. This scholarship is connected with a most important part of the work of a student in divinity. This offering of Scholarships to a particular subject in the Divinity Hall is worthy of imitation.

PROFESSOR.—(who has been explaining a problem by means of a graduated arc): "Is there anything more, gentlemen, that you would like to know about the matter?" Curious freshman: "Well, yes, Professor, there is. Could you inform us, for instance, when that arc graduated?" Professor—"Mr. S., if you don't improve your manners, you will graduate somewhat prematurely."

A SOUL FOR POETRY.—A Junior was out seeing his girl the other evening, and during the visit happened to tell her the story of the flower that was born to blush unseen, &c. "O yes, George," she said, "I've read that myself. What work is that in now?" "Gray's Elegy," suggested the Junior. "Grace Elgin," replied the sweet creature "that's by Longfellow, isn't it, Georgie? I do love Longfellow so!" He thinks she'd better love some other fellow now.

JUST SAVED HIMSELF.—A young lady, who had never been to Vassar, and who would have sent Lindley Murray to an early grave, was informing a staid and reverend Senior the other day that she was going to be married shortly, asking him at the same time if he would not make her a present. After reflecting a little, he said, "Yes, he thought he would give her a nice new grammar," and immediately added in a reassuring manner, that he made that remark "without prejudice."

LITERAL TRANSLATION.—Professor to Freshman—"I do not desire you to be strictly literal in your rendering. Mr. S. You may allow yourself a little free lorn in order to express the meaning more elegantly in the English idiom. Freshman—translating:

"Hei mihi, qualis erat! Quantum mutatus, &c."—"Woe is me, what a one he was. How different a fellow from the Hector who came back to us dressed up in the cast-off clothes of Achilles." Professor sighs deeply, and longs for a literal translation.

BRIEFS.—Efforts are being made to complete Durham Ladies College.—There is exemption from taxation on University and High School property in Toronto, valued at about a million and a half dollars.—The students of Strasburg University are about to erect a monument to the memory of Goethe.—At the Paris exhibition the United States will have Dr. Barnard, of Columbia College, as their paid Commissioner, and President White, of Cornell, as Honorary Commissioner.—In Russia, the only cities where English can be learned through lyceums and grammar schools, are St. Petersburg, Moscow and Odessa.—The Professors of King's College are about to start classes for the higher education of women. The idea is to prepare girls who are over 17 years of age for the examinations at London University and elsewhere.—Six students in colleges in the United States have committed suicide within the last half year.—Out of seven prizes awarded to successful students in Cambridge University, five were carried off by ladies.

ELOCUTION ASSOCIATION.

On Friday evening, March 8th, the Elocution Association gave another enjoyable musical and literary entertainment. This time they deviated from the usual course, and held it in the Convocation Hall, which was crowded. On account of the illness of Professor Mackerras, Principal Grant occupied the chair, and opened proceedings by introducing the Glee Club, who sang "All Among the Barley," not, however, as well as might have been expected from them. Mr. Mordy gave a happy selection, "Evermore," in his usual good style. "England's address to America," was well rendered by Mr. Bissonnette. The Glee Club at this stage sang "I'll have a sheep skin too," in a lively manner, and being encored, gave "Sweet Cider." Mr. John McArthur acquitted himself creditably in his recitation of "Charles Edward at Versailles." Mr. Taft followed, reading "Facts, from Hard Times," remarkably well, showing careful preparation of the piece, and good elocutionary powers. The Glee Club then gave "Dame Durden" in good style, and were encored, but did not respond. Principal Grant brought the programme to a close by reading "Honors." This was the main attraction, and we are satisfied that the anticipations of everyone present were more than realized. The singing of the national anthem, participated in by the audience, brought the meeting to a close.

OUR EXCHANGES.

On our table are the following:—*Dalhousie Gazette, University Gazette, Tyro, Roanoke Collegian, Monthly Musings, Columbia Spectator, Canada School Journal, Syracuse Herald, Acta Columbiana, The Hamilton Literary Monthly, Oxford and Cambridge Undergraduates Journal, &c., &c.*

ÆSCULAPIAN SOCIETY.

The last meeting of the members of the above society was held in the Royal College buildings on the evening of the 8th inst. Dr. K. M. Fenwick, M.A., in the chair. The public debate was postponed until the last week in April, when the students return to the Council examinations. Readings were given by Messrs. Dickson, Reeves, and Herrington. A very able and instructive essay on "Phthisis Pulmonalis" was read by W. B. Kennedy. And "Scots wha ha'e" was rendered by Mr. Stark in such a manner as to display much of that spirit which must have filled the soul of the author. The Glee Club officiated in its usual artistic style. Adjourned *sine die*.

MISSIONARY ASSOCIATION.

A regular meeting of this association was held last Saturday morning, the President, Mr. A. H. Scott, B.A. presiding. After the transaction of some preliminary business the President introduced the Rev. Andrew Wilson, who had very kindly consented to address the Association on mission work. The rev. gentleman first pointed out the importance of the Association, and the extended and varied opportunities afforded its members of usefulness among students, professors, and trustees of the College, and of exercising a happy power for good in society at large. He then divided the subject into three heads:

1. The nature of Missions—

Passages were quoted from scripture to show that the spirit of missions is the spirit of Christ, and that it is the duty of Christians to evangelize the world, undergoing any hardships and privations for this end.

2. The Field of Missions—

The field is the world, beginning at home and extending to distant lands. The missions of India, China, Africa, and our own land, were then particularly considered, and the many obstacles which have, until lately, opposed mission work were discussed. The rapid growth of our home missions was also ably set forth.

3. The motives which should actuate a student in selecting a missionary profession, should be (1.) the great number of encouraging passages in the Word of God pointing to the future evangelization of the world. (2.) The progress and success which have already attended missionary efforts, and (3.) the great facilities afforded through the medium of the press, and of the rapid communication between distant parts for carrying on mission work. He concluded with urging upon students the necessity of remembering that the spirit of missions is the spirit of the Master, and that they should brave everything for His sake.

Principal Grant followed, and in a few interesting and practical remarks, pointed out the great and rapid advance of our own age, and the wonderful changes which are everywhere going on around us. Especially with regard to the Dominion, he showed the progress which it has already made, and argued that within the time of men now living, the territory west of the Red River of the north may reasonably be expected to contain a larger population than that east of it. It is for us to lay the foundation of a great state, and it is for the church also to be active and vigilant in such stirring times, in home missions first, and in foreign missions afterwards.

The value of college life was pointed out when intercourse is had between the students

of the Arts, Divinity and Medical faculties. The necessity of forming a definite and determined character while at College, which may pervade his after life, was strikingly presented to the student.

After a unanimous vote of thanks to Mr. Wilson, the meeting adjourned.

UNIVERSITY EXAMINERS.

To the Editors of the Journal.

GENTLEMEN,—I should think that "Querist," who no doubt assumed that the temperate and sensible article of Feb. 16, would be followed by an equally temperate and sensible reply to his questions, must have been very much surprised at the treatment he has received in the last issue of the JOURNAL. To find the force of one's objections admitted and the plain inference deducible from them disregarded, to have one's words twisted into something they cannot possibly be made to mean, and to discover a violent partisan of text-books and Independent examiners where one had reason to expect only an advocate of Associate examiners—all this is certainly calculated to excite astonishment and irritation. The explanation I suppose is, that the JOURNAL has not one voice but many voices, and that we have now heard two of them; before the conclusion of the session, therefore, we may hear all the voices in turn and get a new illustration of the "confusion of tongues."

I think that the practical objections made by "Querist," in questions 1 to 8 inclusive, to the appointment of outside examiners of any kind, whether independent or associate, have not been answered, although I should not go so far as to say that they are unanswerable. With these, however, as well as with that based upon financial weakness, I do not propose to deal here. My object at present is to state in a few words what does not seem to be properly understood, viz: the distinction between an outside examiner endowed with absolute power to pass or not to pass candidates for graduation, and an associate examiner whose power is limited by that of the professor of the department. The distinction between these two kinds of examiners is, or at least may be, perfectly clear and well defined, and nothing but confusion can result from overlooking it. As I understand the matter, a University, supposing it to go beyond its own Professors for examiners, will adopt the system of independent or of associate examiners, according as it is convinced of the soundness of two radically different conceptions of the purpose of higher education.

The authorities of the University may take the view that the object to be aimed at is the communication of a definite stock of knowledge, contained in text books written by men of acknowledged eminence, and that examination is a means of finding out whether the Professor has faithfully taught the text book, and whether the students by his assistance have so far mastered the quantity of knowledge demanded as to entitle them to the degree which is the seal of the University thereto. According to this view, it is dangerous to allow a Professor, destitute of "genius" as in the natural course of things he will be, to disfigure the rounded completeness of the text book by imparting his own "particular" views to students. He will be the best teacher who reflects like a mirror the information contained in the text-book or the philosophical theory "ably and completely explained and illustrated by an author" of a certain school. The Professor in short is a being to be watched, lest he should give way to the temptation of supposing that he knows more than "men of such original and lofty gifts as Hamilton, Tyndall, or Huxley." In pursuance of this

method of "watchful jealousy," let the University take the task of examining students entirely out of the hands of the Professor, and hand it over bodily to an outside examiner, who can have no motive but to see that the information contained in the text-book has been taught and acquired, and who therefore will act the part of moral policeman, forcing the professor to do his duty by the text-book on pain of having his students "plucked," and compelling the student to master the text-book, or go through life undorned by the *imprimatur* which declares that he has appropriated a sufficient quantity of facts and opinions duly inspected and certified to be wholesome. As the individuality of the Professor is a thing that nobody cares anything about but himself, the questions for examination will of course be set by the examiner. Despotic over all is the text-book, and next in authority the examiner; the professor is an inferior official who does all the work and is liable to the indirect rebuke of the examiner for not doing it as well as he might. This idea of the relation of Professor and Examiner, I venture to call the product of a short-sighted intolerance, that thinks nothing so dangerous as liberty, and imagines that the free play of individuality in professor and student is a thing to be checked and restrained as far as possible. It seeks to secure uniformity in the way in which alone uniformity can be obtained, by stamping out the faintest spark of original thought and reducing the art of teaching to a dead, lifeless routine, agreeable only to envious dulness and incapacity. No man possessed of the zeal and enthusiasm for a particular study which are the necessary conditions of success as a teacher, would consent to be bound hand and foot in the way indicated by the writer of the article on "Outside Examiners;" or if he did bring himself to consent to such intolerable thralldom, his zeal and enthusiasm would very speedily evaporate.

Mechanical teaching by text-books and Independent Examiners go together: there must be a link of connection between the Professor and the Examiner, and where is that link to be found except in the text-book? The system of Associate Examiners goes upon a totally different principle, being devised where it is in operation, as in the Scottish Universities, for the express purpose of doing away with the tendency, real or supposed, of a professor to be over-lenient, and the contrary tendency of an independent examiner to be over-strict. Education, it is contended, does not consist in cramming a certain amount of information into the head of the student, but in imparting knowledge to him in such a way as to call forth into active exercise the whole of his mental faculties. The best way, it is maintained, to prevent that free-play of the intellect, which all real education presupposes, is to tie down professor and student to a text-book. It is taken for granted that when a man is appointed to fill a chair in a university, he is competent to discharge the duties pertaining to it, and that by giving him perfect liberty to treat his subject as he pleases, and by whatever method he finds best suited to his idiosyncrasy, he will communicate to his students a portion of the enthusiasm he himself possesses, and will therefore provoke them to a voluntary and zealous study of the subject he teaches. Whether the Professor may rightly lay claim to "genius" has as little to do with the question of free, as contrasted with mechanical, teaching, as whether he has red hair or wears spectacles. As it is certified by such high authority, I suppose we must admit that none of our Canadian Professors have "genius"—whatever the writer may mean by that refined abstraction—but at any rate we may assume that they

have a slight tincture of ability to teach their respective subjects; and if so, they must be allowed freedom in their selection of topics for discussion, freedom in their individual views, and freedom in their method of instruction. Granting that there is a tendency in a teacher to be too easily satisfied with the answers given in by the men he has himself trained, the appointment of an outside examiner along with the professor may reasonably be supposed to counterbalance this tendency by one that goes in the opposite direction. But the associate examiner cannot be allowed to set the questions, because that is inconsistent with the independence essential to vigorous, intelligent and successful teaching. If the papers are to be drawn up, not by the professor, but by the associate examiner, you must fall back upon text-books, which is the very thing to be avoided. The work of the outside examiner therefore is to inspect the answers given in, and the professor must have the right of objecting, if he sees cause for it, to the "plucking" or passing of the candidate. Theoretical difficulties may easily be raised to the working of this system, but none I think that may not easily be resolved in practice.

What has been said will, perhaps, make it apparent that the real issue is between two diametrically opposite methods of examination, founded upon two competing conceptions of higher education. I offer no opinion upon the difficulty of finding men sufficiently qualified for the office of examiner, and having sufficient leisure from other pursuits to undertake it, or upon the difficulty of providing sufficient remuneration for their services. Supposing these practical objections obviated, speaking for myself alone I may say that I should rejoice at the appointment of an associate examiner in my department, with the limited power specified above; but I should feel inclined to offer the most strenuous resistance to the appointment of an examiner with absolute authority to pass and to "pluck." I am, &c.,
Queen's College. JOHN WATSON.

CRIBBING.

To the Editor of the Q. C. Journal.

SIR:—As we are shortly to appear at the final examinations, permit me to say a few words about *cribbing*. I do not wish to wound the feeling of any student, but as this is a matter that concerns every one of us as students, and also the future welfare of our college, it may not be ill-timed to call attention to it. It has been more than once remarked that greater vigilance should be exercised on the part of the powers that be, in preventing students from obtaining aid dishonestly at the sessional examinations. The labor and learning of Professors will be in a great measure useless, as far as the reputation of the college is concerned, the fact that the Calendar demands a fair and rigorous test will be of no avail as long as students are able to pass their final examinations, or obtain a degree by *cribbing*. If the public find a man who has passed a College examination on any subject in which his knowledge is very meagre, or who flaunts a degree when his scholarship is known to be poor, they will be very suspicious of the standard of his Alma Mater. If a college is not particular about its examinations its name will go down.

I would suggest—

(1.) That Professors watch very carefully to prevent whispering, passing of papers between students, &c., &c.

(2.) That students do not wear their gowns at examinations. Gowns may be made very convenient for hiding books and papers, &c.

No honest student will complain of this arrangement.

(3.) That students be placed at greater distances from each other than hitherto; and if there be scarcity of room in Convocation Hall, the class rooms may be utilized for the examination of a class in any particular subject.

(4.) That a change be made from the present method of appointing a student to a particular seat, which he must occupy during all the final examinations, inasmuch as students in a certain subject may be very near each other; and that before the examination begins, the Professor see that the students who are examined in any subject, are separate.

I am sure that I express the feelings of every honest student in saying that *cribbing should be put down*, and I am assured that the authorities will have the moral support of every lover of Queen's, if they fully expose the guilty. I am yours, &c.,

ONE WHO EXPECTS TO PASS BY HARD WORK ONLY.

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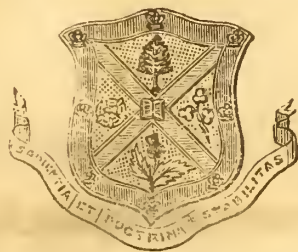
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Queen's College Journal

KINGSTON



CANADA.

VOL. V.

MARCH 30, 1878.

NO. II.

THE re-appearance of Mr. Jardine among us as the ex-Principal of an Indian College is an indication that Queen's is getting on in years, and accumulating honors and distinctions. A dozen years have gone by since Dr. Jardine left his Alma Mater, and he revisits her halls after having well preserved her fame and name in foreign lands. Our roll of honor is gradually filling up with the names of worthy sons.

THE increasing amount of attention paid to the subject of Education shows what importance it is acquiring in the eyes of the people. It is now one of the chief departments of State in this Province, presided over by a Minister. Every newspaper which aims at fullness of information has its column devoted to educational intelligence, and on all hands indications multiply that Education has come to be regarded as one of the great concerns of the public. It is to be hoped that the reward will be commensurate with the outlay of money and energy. Crime, however, shows little decrease.

AS WE write the probabilities indicate that the Mother Country may before our next issue be plunged into war, and under circumstances of no little discouragement, too. Whoever is to blame, Liberals or Conservatives, it is evident that some one has blundered, for there has been a general miscarriage of English plans. Should England have to fight, and should the thousands of Russia be too much for the hundreds of England and her vast wealth, a stirring chapter in the history of the world will shortly be traced in blood. The consequences of a reverse would be deplorable to England, and might mark the descent from the greatest eminence any empire ever climbed to since the world began.

FROM Mackintosh's *Parliamentary Companion*, or "Herd Book" as it is facetiously called—a very valuable and carefully edited compilation—we learn that in the Senate of Canada there is one D. C. L., two LL.B.'s and one B.A. In the House of Commons

there are five B.A.'s, five M.A.'s, four LL.B.'s, three LL.D.'s, six B.C.L.'s and two D.C.L.'s. In the Legislative Assembly of Ontario there are three B.A.'s, one M.A., two LL.B.'s, and two LL.D.'s. From this it appears that in the three chief Legislative Bodies of the Dominion only about a dozen members have the degree of M. A. or B. A., a strangely small proportion when the age of the country and the number of its Universities are considered. Either University men are spoiled for politicians, or their training creates a dislike for public life. The bulk of our Legislators are lawyers, and merchants, and manufacturers, there being a hundred of the latter and eighty-two of the former in the three bodies we have named.

AS THE present is the last number of the JOURNAL which will be issued before Convocation, we would take occasion to renew the protest against the farce of electing Fellows in the different Faculties, which we made in one of the earlier issues. The time has come either to abolish this mockery of an election, or so reform it that it may serve some useful purpose. The Fellowships or Queen's are as now bestowed empty unsubstantial honors, accompanied by no material benefit to the recipient, and their valueless character is increased by the way in which they are distributed. During the buzz of conversation among members of Convocation after the public proceedings are closed is no time for electing Fellows, nor are the elective body competent for the work, most of them being unacquainted with the merits of the candidates. We have said candidates, but usually so little interest is taken in the election that only one name is proposed in each Faculty, and the proceedings greatly resemble a foolish farce. Indeed, on more than one occasion a difficulty has been found in thinking of a suitable name when a candidate was wanted. This state of things is not tolerable. The mode and time of election should be changed. The right of choice should be taken away from Convocation and vested in the students. Then some interest would be taken in the matter, the merits of candidates would be deliberately

canvassed, and the recipient of the honor would esteem it such, instead of as now, an utterly barren distinction conferred by a body, to most of whom he is unknown, by a hole-and-corner sort of hurried hocus-pocus at the break up of a public meeting.

THE last Scottish Universities Commission's report recommends a number of radical changes in collegiate matters, some of which will probably be adopted, and others of which, we should fancy, have little chance of being acted on. Strange as it may seem, the Scottish Universities have no matriculation examination, a lack which the Report recommends should be supplied in cases where the students intend to proceed to the degree of M.A. After this examination is passed the Commission suggest that the student may proceed to study for his degree in any one of the recognized departments and not in all of them as is now required. This is a recommendation which will naturally meet with much opposition. It might promote the training of specialists, but specialists after all owe little to the University and much to themselves. But even if it did, it is questionable whether the cause of higher education on the whole would not be more retarded than assisted by such a change as the proposed one. The idea of University consolidation is also treated of by the Commissioners' Report which recommends the establishment of a University of Scotland presided over by a General University Court. The people of Scotland like some people in Ontario seem to be bitten with the notion that a degree is of such immense value that the greatest precautions must be taken before it is granted, while the real matter of concern is not so much the degree as the education it is supposed to represent. After a while some University Reformers will be out with a scheme for an International Board of Examiners for degrees before which all the students in the world will have to go up. The recommendation is not likely to receive much attention in Scotland, but one suggesting the employment of Associate Examiners, already in vogue in some of the Universities, will probably become the general rule in Scotland at an early day.

THE SOPHOMORE'S SOLILOQUY.

"To be or not to be?" was Hamlet's question.
 And his discourse draws tears from many an
 eye:
 A nobler doubt finds in my heart suggestion—
 "To dye or not to dye?"

It is not that I fear the King of Terrors;
 Cross-bones and skull call up no dire alarms,
 Be sure I'll not commit that worst of errors
 Of rushing to his arms.

Whenever I am wanted down below,
 Old Bones will come and catch me if he can;
 But I have no desire, unmasked, to go
 To haunt Tartaræan.

Nor am I thinking of a dwelling charnel
 In city graveyard, or heath greenwood tree;
 Than heavenly home or stopping place infernal
 Earth hath more charms for me.

But of a dyeing without pain, or sorrow,
 Or sad farewell with fluttering, fainting
 breath,
 A dyeing that may hap again to-morrow—
 A dyeing without death.

Yet all the doubts that Hamlet there expresses,
 Are those that now are agitating me:
 The hopes and fears and vague, uncertain
 guesses
 Of what my state will be.

Whether 'tis nobler in the mind to suffer
 The slights that nature puts upon me here,
 Or take the chance of meeting something
 rougher
 Than those which now I bear.

If black proved always jet, and purple never;
 If yellow ne'er appeared for promised brown,
 My doubts would vanish, and no mental fever
 Would weigh my spirits down.

But yet to see the smiles and meet the glances
 Of ridicule from girlhood's eyes that flash—
 It is too bitter. I must take the chances,
 And dye—my young moustache!

—Exchange.

PRINCIPAL JARDINE'S LECTURES.

Another course of lectures has been completed in Queen's. Principal Jardine late of Calcutta, gave his introductory to a series of lectures on "Comparative Religion" on Tuesday the 10th inst. These lectures were first delivered to the students of the Scottish Universities. A large audience greeted Dr. Jardine each day he lectured here. Besides the students of the Theological Faculty for whom the lectures were more especially intended, the Faculty of Arts was largely represented. Amongst the audience too were the Mayor of the City, Ministers from the Presbyterian, Episcopal, Methodist and Baptist Denominations, and many ladies. After introducing the general subject and expanding it in the first lecture Dr. Jardine proceeded in the next to consider the principles lying at the basis of the earlier forms of religion. He then treated of Buddhism and Mohammedanism. Next he explained the relations of Christianity to other conflicting systems and showed the function which Christianity fulfils in reference to those. The whole course was interesting and instructive, and imparted most valuable and useful information. The ideas throughout were based on a most thorough acquaintance with the subjects, and evinced marked originality and careful thought. The various systems of religion were examined clearly and fairly, and their relation to Christianity was considered in a most able and masterly manner. The discussion of the subject was complete and exhaustive and the knowledge

communicated was practical and beneficial.

PUBLIC LECTURE IN CONVOCATION HALL.

On Tuesday evening last, Principal Jardine lectured in Convocation Hall on "The Results of Mission Work in India," to a large and appreciative audience.

He endeavoured to estimate the results of mission work in India justly and without any attempt to magnify their beneficial influences. The work of missionaries is to preach the Gospel. This is the Apostolic Method; but generally it must be connected with practical things, in order that real good may be done. This is also a Scriptural method as Christ associated his acts of goodness with his teachings. The more numerous the points of connection between the two, the greater will be the good accomplished by missionaries.

1. Method. The preaching of the Gospel in simplicity is adopted because it is the Apostolic way, and because the missionary can then devote his whole time and energies to it. But in particular cases it is effectively associated with,

1. Instruction in Arts, which is necessary when the people are in a savage state. They are raised to be able to satisfy their temporal wants and are thereby prepared for spiritual improvement.

2. Instruction in intellect, necessary when the people are advanced in the arts, but whose uncultivated minds prevent them from seeing the defects in their own Mythology, and from searching into the doctrines of Christians, offered them. Education in the sciences is especially desirable.

3. Healing disease, suitable in all stages of civilization.

II. Results of the last three-quarters of a century in India. The Government of India under the East India Company for a time opposed missionary work, supposing that interference with the Religious beliefs of the people would excite insurrections; but this was only for a time, and a quotation from a late report of a Government official shows that missionaries have done much to improve and educate the masses of the people.

There are two classes which mission work has benefited.

1. Those who have professed Christianity.
 2. Those who have been influenced by it

1. The change to Christianity involves the substitution of a purely spiritual faith for the belief in the superiority of material things, and which is difficult for the Hindoo to accomplish without having his mind cultivated to think in Christianized ideas. The higher class of the people who are possessed of intelligence in Hindoo Mythology and regular customs have little to gain and may have much to lose by accepting Christianity, and unless their spiritual nature is influenced by Christian teachings, they will not abandon heathenism. The lower classes are ignorant and superstitious, but are more easily led to accept Christianity because when their ignorance is overcome they have not such strong feelings of independence and are readily influenced by missionary teaching. But caste has such a firm hold on the customs of the country that the converts of the lower classes never rise to very great importance, and it is only those from the higher classes that become influential. India has a large population which some day is destined to be of great use, and the efforts of Christian countries should be to promote the training of native missionaries, who, while the system of caste so firmly continues, can labor among the different classes to which respectively they belong. Some of the native Christians show considerable advance, but generally Christianity is only diffused through the country. To reach high results

the human mind must pass through stages of doubt, criticism and inquiry in its progress. It is questionable whether the people can make a rapid advance through these transition stages and in a few years reach the highest results which ordinarily are the fruits of time and efforts. Christian doctrines are often accepted passively and good results are not at first seen, yet the development of a true spiritual life must follow.

2. Missionary efforts have excited a new period of progress, and the masses of the people generally have been in some way affected by the civilizing influences of Christianity if in no other way the communication of secular knowledge alone must tend to destroy superstition, and banish the general ignorance of the people. This class is divided into (1) Those who reject heathenism as well as all other forms of Religion. (2) Those who reject alike heathenism and Christianity but retain some ideas from both. (3) Those who reject heathenism and are inclined to Christianity. The haughty character of the Government is repulsive to many of the people and Christianity is rejected on social and national grounds by those who have no interest in its acceptance.

III. Conclusion, the prospect of Missions. Encouragement is given in Scripture, pointing to the glorious results of missions. Great political changes are then associated with mission work, which apparently are being acted out in reality in our day. Great political movements have opened China and India to missionary efforts. The Anglo Saxon race has always been the great evangelizing power of the world and the possession of India by Britain, has been the means of giving Christianity to millions of our fellow-subjects. Other great European powers have done little in comparison with Britain in aiding the extension of mission work and the future prosperity of eastern missions depends infinitely on the determined stand which the British Nation takes in the present critical eastern question.

A hearty and unanimous vote of thanks to Principal Jardine for his instructive course of lectures was then passed, and after a few appropriate remarks from Principal Grant the meeting adjourned.

A FIELD FOR COLLEGE GRADUATES.

BY HON. ELIHU BURRILL

We have lately seen in the public press what an army of graduates our numerous colleges have sent out to fill the varied places open to educated men. It is probable that this army will divide itself into four nearly equal divisions, one of which will choose the ministry, another the legal, the third the medical profession, and the fourth different departments of commercial, manufacturing or other business enterprise. The ministers, doctors and lawyers cannot all congregate in large cities or towns, but will have to distribute themselves among the villages and small rural communities of the country. Every small town of a thousand inhabitants will find a place for a minister, doctor and lawyer, and the place will be filled by a college graduate, old or young. But in every country town there is a third place which a college graduate could and ought to fill with a sense of dignity and duty befitting his education. This is the farmer's field of life and labor. This is a field of usefulness and enjoyment in which he may develop his best faculties for the public good, by raising the

intellectual and social status of an occupation that stands at the very fountain head of all the other human industries. An educated farmer is what every rural town needs more than its educated lawyer. He is needed to raise agriculture to the name and dignity of a profession as well as occupation; to give to it all the science, learning, taste, judgment, and genius he has acquired; to give to it enthusiasm, even the full play of his preceptions of artistic beauty. No other human occupation supplies such a field, scope and play for these faculties and qualities of the mind. Let us compare it with those other occupations so attractive to "business men," who rush into the hazards of manufacturing or mercantile enterprise.

The manufacturer sees nothing but a money value in his best wares. If made of iron, brass, stone or wood, their perfection means only money. Many of them have been wrought in a single day; few have been a whole week in the process of elaboration. He may feel a kind of complacent satisfaction as he walks through his warehouse and glances right and left at rows of boxes and shelves of packages ready for the market. But with all their money value which he only sees, they are not to him what the farmer sees in the golden sheaves of his harvest, in the horses and cattle that have plowed his fields, in the cows that bring him milk from the lowland pasture, and the sheep that bring him wool from the hills of his farm. Nature, with all its faculties and attributes, is the farmer's working partner and companion through the year. Its sun and shade, its rains and dews, light and heat, frost and snow, are the capital she supplies to the co-partnership of every crop. He walks and works in more intimate companionship with her than any other living man. No other man looks at her daily countenance so inquiringly and with such varied interest.

Then it is a characteristic that sets the farmer's occupation, as it were, at the very right hand of Creative Power, that it alone has to do with things that have life in themselves; things that grow from infancy to maturity by the sheer force of the life within them. The farmer makes himself the centre of a dozen concentric circles of active life in varied forms of organization, and each of them resembles the process and experience of human existence. Let us glance at this affinity in the outside circle of vegetable life in a farm requiring the largest time for its growth and development. He plants a little pear or peach-tree which took up life into its slender stock from the seed. He nurses it with tender care, for it has its delicate and feeble infancy. It responds to his care, and he watches its weekly and monthly growth with almost parent interest. Year after year it takes on new size and strength in stock and branch and foliage. Then comes the reality of his long expectation. It puts forth its first blossom; the fruit forms from the life in itself; it grows with the Summer months and ripens into the tintage and flavor of its kind. How eagerly and tenderly he takes it from the bending stem and carries it in triumph to his inner home circle! Next to the first upright step of his youngest child on the floor in its own strength, are the sight and taste of that first pear or peach in the sense of enjoyment. The city merchant or manufacturer will buy a better one for two cents at any fruit stand; but the farmer realizes in it a value which coined copper cannot represent. So with every crop of his grain and roots. Each has its resemblance to human life—its delicate infancy, its childhood and maturity—"first the blade, then the ear, then the full corn in the ear."

Let us now come to a concentric circle of life that is nearer to the human than the

vegetable approaches, or the living and almost speaking companionship of his barnyard, stalls and stables. See him feeding his Durhams and Devons, his sheep and poultry that know his step from a hundred others, and turn their honest and grateful eyes to him with a feeling which he has the heart to understand and enjoy. Compare what he sees in that little fawn-built and fawn-eyed Alderney calf, he is fostering with such tender care, with what a manufacturer sees and values in the locomotive or mowing-machine he is building. Then compare the farmer's outside world with the manufacturer's warehouse or the merchants counting-room. A farm in the New England or Middle States is as distinctly individualized in its conformation and scenery as its owner's face from that of his neighbor. The expression that Nature gives to its face is as different from that of his neighbor's farm as the countenance of the one man varies from the other. Its fields, trees, hills, hollows, rocks and turns and stretches of streams are features that distinguish it from the hundred acres that adjoin it on either side. But none but a man with generous culture of heart and mind can see and enjoy all that Nature thus provides for the farmer's life. Without a perception of these sources of enjoyment, a farmer may and often does make a dumb and stolid drudgery of his occupation. Thus, after the minister and doctor, an educated farmer of broad culture and fertile genius, is the most needed and valuable individual in the community. He is needed as a normal teacher of agriculture, bringing to it all that science, enthusiastic industry and cultivated taste can supply. He is needed to elevate the intellectual and social status of the occupation; to educate by his example the class of hereditary farmers who think it heresy to depart from the traditions of their forefathers. There is not a rural town between the two oceans in which such a man would not be the most valuable accession to its well being.

Then there is another fact the experience of this present generation makes patent and palpable. Agriculture is now the only occupation in which a man with small means can be his own master. The time has gone by forever when a single individual, or a firm of two or three men even, can manufacture articles for the market. The great joint stock companies and corporations have swamped the small competition of individual industry. The men who forty years ago could have set up business on two or three thousand dollars ready capital must now content themselves with the subordinate positions of foremen, job-takers, or common workmen in great factories. The retail dry good business in towns large or small is sinking under the pressure of a competition and the weight of hazards which make success more uncertain and rare than the favorable turn of the dice in gambling. Then there are the domestic trades which the great corporations find too small and scattered for their capacious maws. But a college graduate had not time for apprenticeship as a carpenter, mason, blacksmith, or tailor, before he entered college. So not one of these occupations is open to him when he goes out to choose a business for life. But in every country town, especially in his own, there is always a farm easily accessible, which, with a small capital in money, and the larger capital of his educated and earnest industry, will yield him a life of dignified independence and comfort which no other industrial occupation can warrant him. No other business is so frank, generous and above board. It has no secrets nor unfriendly competitions. It is the only one in which those who follow it make common stock of all their experiments and observations, and form clubs and societies, and sup-

port periodicals, to impart to each other all they have learned in the art of producing crops, raising and grading stock, improving and increasing orchard and garden fruits, and in every other process and department of agricultural industry and interest. Indeed, there are four times more agricultural literature published than all other business occupations originate. Here, then, are a field and scope for the best learning and genius of an educated farmer, though he only tills fifty or fewer acres. He will always find the social and civil position in the town which his intellectual ability and moral worth fit him to fill. These are some of the considerations which, it may be hoped, will incline many of the recent college graduates to choose the dignified independence and comfort of the farmer's life.

SCRAPS FOR FUN.

Two sons of Erin were proceeding in Company to witness an execution when one said to the other, "I say, Pat, where wud yez be if the hangman had his dues?" "Begorra said Pat, 'I'd be jist walkin' down this shstreet alone."

It is said that once upon a time a student was asked for a translation of *Mors in Omnibus Communis*. His reply was as follows: "This is a French phrase intended to express some idea about Mors' omnibus being of great service to the Community."

Mrs. Simpkins was refused a new hat by Mr. Simpkins, her husband. Immediately after the refusal their little daughter came in and said, "Mamma, won't you buy me a monkey to play with when you go down town." "No, darling" replied the grief-stricken wife, the tears coming in her eyes, "wait till you are older and marry one, as I did."

"I am so dry," said a grumbling elderly woman in a railway car as the most of the passengers were crouched up in their seats for a nap. "I am so dry" was repeated three or four times. A gentleman near by was disturbed in his slumbers by the voice from the other side of the car. As the repetition was not likely to be soon finished the gentleman kindly arose, went to the tank, and brought a cup of water for the woman. Comfortably wrapt up in his plaid and great coat, after performing this charitable act a voice from the same seat said "I was so dry." A moment or two would elapse, when there would come forth again "I was so dry." The disconcerted man angered at the woman, roared at the top of his voice, "well, dry up." The woman was silenced and the passengers were allowed to sleep on.

UNCLE MOSES—"I calls de detenshun ob de school ter de way youse been a carrying on dis bressed day. Wot yer been a doin? You knows! An' de way yer tongues in a bin a carruscatin is scan'lous."

The black fingers pushed the tall collar back and pulled the black chin forward.

"Now I puts it ter yer, an' do you all lissen, an' you, too, Lize Millins, I ax yer dis question: How many eyes you chillens got?"

Chorus—"Two."

"How many mouves yer got?"

Unanimously—"One."

"Wat does dat mean? It means yer mus' see twice es much es yer tells. Now how many yeres yer got?"

Chorus—"Two."

"And how many mouves?"

"One."

"Dat means yer mus' heah twice es much es yer tells. Now, 'member dis lesson, an' you, Henry Giles, contribute de papers roun' fore we klose."

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Queen's College Journal.

KINGSTON, MARCH 30, 1878.

PROFESSORIAL CHANGES.

It is intimated in generally well-informed quarters that some changes will, during the recess, be made in the professorial staff in Divinity Hall. It is probable that a new Professor will be added to the teaching strength of that department of Queen's, it having been found that it is impossible for even the present two accomplished and laborious professors of Divinity to altogether satisfactorily lecture on all the subjects embraced in a thorough modern theological education. In connection with the proposed Chair is suggested the name of a distinguished graduate of our Alma Mater, who has already acquired distinction as a professor of Divinity, and whose skill as a lecturer is not unknown to the people of Kingston. Should he see fit to accept the Chair, his appointment would be a thoroughly popular one, and his undoubted ability would greatly strengthen the theological department.

It is a matter for regret among all who take an interest in the higher education of the people to note that a very small percentage of those who go out from our Universities engage in occupations other than those of the learned professions. It appears to be the opinion of a large number of parents that if their sons acquire a University education it will be wasted if they stop short of becoming lawyers, doctors, or clergymen. While it is pleasing to observe that an ever increasing number of our professional men are University graduates, it is regrettable to see the ranks of the professions absorbing nearly the whole of the University contingent. The latter are at least as greatly needed in the other walks of life. One of the great causes of modern commercial immorality is the lack of educated business men, men who have learned in the Univer-

sity that priceless pearl of knowledge—that the *summum bonum* of life is *not* money, and that there are things in this world beside which money is mere dross. Business men too often make a god of money, and worship wealth with idolatrous adoration. They speak with profound admiration of the untold millions of "Bonanza" Mackay, though Mr. Mackay may be as ignorant as his acquisition of wealth was sudden, and altogether an undesirable acquaintance for men of culture and brains. If the ranks of business men were oftener recruited from the University a higher standard of morality might be reached, and a greater measure of fair dealing might take the place of the cheatery which honeycombs the commercial fabric. Roguery of all sorts is rampant, from plundering savings-banks to sanding sugar. Everything that opens up the chance of success is regarded as defensible in the scramble for the dollars which the fickle goddess tosses among the crowd. No thought is taken for Right and Honor; the ethics of business are to get ahead, no matter how you crowd past, or that you trample in the dirt all that is really worth having in life.

University men have, or ought to have, higher, wider and juster views of these things. They have been taken up where they could see the seething crowd below struggling after illusions and chasing golden butterflies. They, of all classes, ought to see what shadows we are and what shadows we pursue. Men so trained, and their perspective faculty thus developed, ought to go on the farm, and into the mill and factory, and shop and counting house, and leave the business of the world with the leaven of a liberal education. The system may be too strong for them, the *sacra auri fames* prove too powerful for them long to resist, but we wish the experiment were oftener tried. There is no adequate reason why money should not be made honestly, and not worshipped when it is made. The lying and deception which too often accompany the accumulation of wealth would not so often be resorted to, if the business men were taught that the acquisition of money is not the chief end of man, but that Truth, Duty and Honor have the first claim on him as a Man. Grubbing money is an honest occupation, but only so when the money-grub is an honest man. Dr. Johnson used to say that a man was seldom as honestly employed as when making money, but ideas of commercial morality have greatly changed since his day, and the Doctor was more of a scholar than a man acquainted with the ways of the world. The code of business ethics now in vogue is deplorably low, and the shadier a transaction the more applause as a "smart" one it frequently commands. From the workman at the bench to the employer of thousands the prevailing passion seems to be to get more than the product is honestly worth, to skimp and gloss over and hurry ahead. It is difficult to see how to grapple

with this tendency of modern life. Christianity and 'sound' education are spreading, but very possibly the man who hands you the plate in church charged you the day before five dollars for a sherry that he knew in his soul was not worth two. The evil might be partly rectified if young men of liberal education would enlist in the ranks of trade and carry with them the ideas of honor—the notions of the great aim of life which that education is calculated to engender in their breasts. The force of their example might be salutary and afford some check to the spread of commercial immorality. It would at least decrease the sum of gouging and roguery, and if they did not make money as fast as their "smarter" competitors, they could rejoice in a possession fairer than much gold. The Vanderbilts and Stewarts had to relax their greedy grasp and resign their temporal power. But Honor and Duty are eternal.

THE Alumni of Yale College recently invited Mr. Gladstone to deliver an address at the next "Commencement," and the veteran statesman replies that he has long cherished a hope of visiting America, but has been reluctantly compelled to abandon it at last. He thus closes his letter which is, as usual, with everything the great orator writes, involved and wordy:—"I do not think myself equal to the effort of visiting America and of encountering its busy and pre-eminently sympathizing life. With better consideration than Anchises, I must use his words: *Vos O quibus integer ævi, sanguis, ait, solideque suo stant robore vires, vos agitate fugam.* In declining, then, the proposal, I beg you and your colleagues to believe in the gratitude I shall ever feel for their kindness, while I would beg you, on any suitable occasion, to submit my dutiful respects to the President. [he is writing to Mr. Evarts, the U. S. Secretary of State,] together with my heartiest wishes for the welfare and prosperity of your great country under his auspices." It is a pity that Mr. Gladstone should go down to his grave without making the personal acquaintance of those great American statesmen who are just now endeavoring to persuade their country into a repudiation of the Fishery Award. Luckily, however, these statesmen do not represent the intelligent opinion of the country at large.

THOUGHTFUL EXPRESSIONS.

The first step to knowledge is to know that we are ignorant.—*Cecil.*

Persevering mediocrity is much more respectable, and unspeakably more useful, than talented inconstancy.—*Hamilton.*

Misunderstanding and inattention create more uneasiness in the world than deception and artifice, or, at least, their consequences are more universal.—*Gothic.*

The world is an old woman, that mistakes any gilt farthing for a gold coin; whereby, being often cheated she will henceforth trust nothing but the common copper.—*Carlyle.*

THE STUDENT'S LAMENT AT THE APPROACH OF SPRING.

BY A PROFESSOR.

When Spring draws near all nature smiles,
At thought of opening buds, and flowers,
And songs of birds, and merry wiles,
Of childhood's play in leafy bowers,
And out-door life, and pleasant cheer,
Exchanged for winter cold and drear.

Already south winds greet the plain,
The heralds of a fairer scene,
And earth refreshed by bounteous rain
Begins to don her coat of green :
The careless ploughboy whistles clear—
All things proclaim that Spring is near.

But Spring, bright Spring, most gentle Spring !
Though such to others it may be,
'Tis naught !—its praise I cannot sing,
It is not "gentle" spring to me !
Its coming footsteps when I hear,
My very vitals quake for fear !

As fabled ghosts, to punish crime,
Do villains haunt at dead of night,
So memories of my mis-spent time
Around me troop, and put to flight
My timid hopes, when heartless Spring
Examination time doth bring.

Could slighted Winter but return
And bring me back my wasted hours,
At Spring's delay I would not mourn,
Nor languish for her fragrant bowers ;
Glad would I hail the howling storm,
The "midnight oil," and class room warm.

"Old Grimes is dead"—would he had died
Where I had never heard his name !
Then had my talents (misapplied
In singing of his ancient fame,)
Distinguished me in College class,
And made my chances sure, to pass.

But all too late I now bewail
The folly of the Winter nights ;
For should I in the contest fail,
The girl in whom my soul delights,
Would hint, with a contemptuous air,
"A Student 'plucked' I cannot bear."

NOTICE.—Students and graduates are earnestly requested to furnish contributions of literary articles, seasonable communications, verse and items of news.

NOTICE.

By order of the Board of Trustees, Convocation will be held this year, not on April 25th as stated in the Calendar, but on Wednesday, April 24th. The Statutory meeting of the Senate for conferring degrees, &c., will be held on Monday, April 22nd.

PERSONALS.

J. R. LAVELL, B.A. '77, has accepted a temporary appointment as French Teacher in the Kingston Collegiate Institute.

REV. WM. A. LANG, M.A., has accepted the call extended to him by the congregation of Lunenburg and Avonmore, and is now the settled pastor of the people belonging to these places.

On Wednesday the following gentlemen passed the required examination on application for license, before the Kingston Presbytery :—Messrs. Alexander McLean, Hugh Taylor, T. S. Glassford, B.A., John Mordy, B.A., and A. H. Scott, B.A.

Be not diverted from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern.—*Epictetus*.

COLLEGE NOTES.

ONE of our law-students wishes us to advertise for buttons for "breaches of the peace." We should think that if he looked up some of the old *suits* in his office, he could find plenty.

CLASS OF ENGLISH LITERATURE.—Prof., "Mr. W., can you mention any circumstances which would help to account for the fact that most of Shakespeare's later plays are tragedies?" Soph. (readily)—"Yes, sir. He married young, sir." (Sensation.)

MEDICAL EXAMINATIONS.—The pass examinations in the Medical Faculty are completed. Those of the Students who are to present themselves before the Medical Council are now looking forward to that time. Those who do not go up there have a load off their minds, from the fact that they are now relieved of the anxieties of Session 77-78.

CORRECTIONS.—The name of the gentleman who has offered the Scholarship recently, for competition in the Divinity Hall is not Mr. Bell, as stated in our last issue, but Mr. Bendett of Almonte.—The word "the" in the third line of the last article on the first page of our issue of March 16th should be "these."—"Clause" in the same article should be "clauses."

QUESTIONS.—On Wednesday morning in the Divinity Hall Principal Jardine kindly allowed himself to be interrogated by the students on any points which they might choose to bring up concerning India. Much light was thrown upon matters relating to the manners and customs of the people, the system of caste, the system of education, religious and secular, and a number of other topics. A most entertaining and profitable hour was spent, and a great deal of information was elicited by the replies to the numerous interrogatories.

APPOINTMENTS.—All our students, whose names were before the Assembly's Home Mission Committee which met this week in Toronto, have received appointments in Mission Fields for the summer. Nineteen will occupy stations in the Province of Ontario and Quebec, eight go to the Lower Province, and the last year men in the Divinity Hall will either accept permanent charges or will have their names on the probationer's list. Altogether over 33 students go forth from Queen's at the close of the present session, to labour within the bounds of the Presbyterian Church in Canada.

SHORT NOTES.

We acknowledge the receipt of the *Canadian Spectator* from Montreal.—The last number of the *McGill Gazette* for this session has been issued.—Princeton's Class of '78 has lost more than sixty since it entered.—The base ball championship between Harvard and Yale will be decided by five games played during the approaching summer.—The largest library of Germany

(Berlin) contains 700,000 volumes.—At present 97 Colleges and Universities offer the same educational advantages to both sexes.—In the Columbia College Law School there are 463 students ; 255 of these are graduates.—Presidents Barnard, McCosh, Eliot and Chancellor Crosby are opposed to the proposition for a national University.—The undergraduates in Oxford University number 2,659. During the past year 320 have taken the degree of M. A., and 446 that of B.A. The numbers in a few of the colleges are as follows :—New College, 158 ; New Inn Hall, 29 ; Balliol, 215 ; Keble, 156 ; Queen's 109.—President Anderson, of Rochester University, has served longer in office than any other College President in the United States.

MEDICAL EXAMINATIONS.

The following gentlemen have passed their Primary Examinations :—

Messrs. Abbott, Bennett, J. and W. A. Cleaver, Donovan, Henderson, Horton, Hossie, Judson, Kilborn, Leonard, Lafferty, McCammon, Newlands and Ward.

Messrs. Henderson and Leonard are Hospital Surgeons.

Messrs. Ward and Horton are Demonstrators.

Final men—Messrs. Bennett, Beeman, Craig, Clinton, Evans, Kennedy, Kidd, Lewis, Lynch and MacArthur.

We extend to the heroes of this trying conflict our hearty congratulations, and our best wishes to those who are about to go forth to battle with fell disease.

UNIVERSITY COUNCIL.

I hereby give notice that the following gentlemen received the highest number of votes as members of the University Council of Queen's College :—

D. B. MacLennan, M.A., Q.C., Cornwall.
Rev. E. D. MacLaren, M.A., B.D., Cheltenham.

John McIntyre, M.A., Kingston.
Rev. James Carmichael, Laskey.
John Bell, M.D., Montreal.
A. P. Knight, M.A., Kingston.
C. E. Legge, C.E., Montreal.

R. VASHON ROGERS, JR.,
Registrar

ALMA MATER SOCIETY.

The last two meetings of the Society have been entirely business meetings. Last Saturday night was taken up in considering the report of the JOURNAL committee. The Society decided to continue the JOURNAL next year and to make some improvements, the principal of which will be the change from an eight-page, to a twelve-page, paper. The leaves will be cut and stitched together, so that it will be in a much better form for reading. An able staff of editors was appointed, who will, no doubt, keep up the JOURNAL's good reputation. We wish our followers the greatest success. May Mercury comfort them while they struggle along

under the burden of the editorial *we*! May he overshadow them with his wings when they seek to elude the search of the dreaded Managing Editor as he cries like the very (printer's) devil for "more copy!"

Another improvement which the Society has decided on, and which we deem an important one, is raising the price of the JOURNAL in its new form, to a dollar a year. As far as we know, it is now the cheapest periodical of its kind published—too cheap in fact; and we think that when it rises to the dignity of a twelve-page paper, our subscribers would blush to send us only fifty cents. It would look too much like patronizing cheap literature; so that we think it was quite a *coup d'état* for the Society to get their friends out of the delicate position so gracefully. May the subscription list never grow less!

A very unpleasant feature in the last two meetings—and indeed, in nearly all the meetings of the session, but more noticeable of late—has been the imbecile conduct of a few members whom we have previously spoken of as seeming to think that the meetings are held solely for their benefit. The principal offenders are, we are sorry to say, seniors, and their influence on younger students is much to be deplored. They seem to be away at the other extreme from that conception of a society in which "the individual withers." A few more nights like the last two, and the society will certainly be the party to "wither." If these members have not sufficient love for the society to strive for its prosperity, they might at least show enough interest in its harmony to stay away.

"RESTORATIONISM."

A lecture on the above subject was delivered on the evening of Thursday, the 21st inst., by Dr. Burns, of Halifax. The lecture was delivered under the auspices of the Missionary Association of Queen's College in Chalmers' Church, to a full house. After singing by the choir, Principal Grant introduced the lecturer. After a few preliminary remarks the lecturer proceeded to define the Restoration theory. He next asked if there was any reason for the existence of such a theory. By references to scripture he contended there was no foundation for the theory that sinners would be restored in an after life. The suffering which is undergone in the place of punishment is not of a reformatory nature. Angels who suffer punishment are not restored, then why should men be? Sin and suffering do not deepen feelings of repentance. Suffering sears rather than softens. The Restoration theory would make the place of punishment a kind of hospital for the cure of sin, which he held was incorrect. If Restoration were true when, asked the lecturer, was it brought about? The bible said nothing about it; and the advocates of the theory had nothing definite on this point. Dr. Burns then examined several passages of scripture on

which Restorationists based their claims for their theory, and held such passages were equally applicable to other things. After this, passages of scripture were advanced by the lecturer against the theory under discussion. He held that if the theory were true the prophets, apostles and Christ himself were the blasphemers. After a somewhat lengthened examination of certain words of scripture the lecturer next proved by a reference to the writings of John Foster, Starr King, Theodore Parker and others, that the Restorationists themselves made the admission that scripture was strongly against their theory. Canon Farrar's position as disclosed in some of his recent utterances was next combated. After what was perhaps an unwarranted allusion to Henry Ward Beecher, Dr. Burns concluded his lecture by urging his audience to adhere to the law and the testimony which was opposed to the theory of the Restorationists.

At the close of the lecture the choir sang "When the worn spirit seeks repose." After this a unanimous vote of thanks was tendered to the lecturer on motion of Mr. A. H. Scott, B. A., President of the Missionary Association, seconded by Mr. J. Mordy, B.A.

The meeting was brought to a close by the singing of a hymn, and the pronouncing of the benediction by the Rev. Mr. Wilson.

AS OTHERS SEE US.

During the session we have received many complimentary notices from our exchanges, and our readers concerning the JOURNAL. At the commencement of the session our Halifax contemporary says, "It is much improved in appearance; in the literary matter we see a change for the better." An exchange from New York says, "The Queen's College JOURNAL from Canada is a bright little paper, and contains well written articles." Another from Salem, Virginia, referring to the JOURNAL, says, "This is a most excellent college paper, and shows that our British neighbors are fully alive to the importance of College interests. It gives us pleasure to read its columns, and note the boldness and liberality of its views."

From among the 800 to whom our paper is sent fortnightly, we have received numerous congratulatory addresses. We select a few of their references. A gentleman from Sarnia, enclosing \$5 for ten subscribers, says,—"Every one of the subscribers speaks well of the JOURNAL." From Winnipeg a Professor in the University there writes, "I am always glad to see the JOURNAL. Both in appearance and matter it is a credit to the University." From the east too, voices are heard. Says a gentleman in Cornwall, "I am happy to observe a decided improvement in the JOURNAL." Says another from Quebec, "I look forward eagerly to its arrival every fortnight." And another from Montreal, "The JOURNAL is too cheap. The — costs \$1.50, and is much inferior to it. I am glad to see that this session it is much spicier than heretofore."

From many other places we have received similar notices. We have only space to mention the following:—"I am glad to see the JOURNAL conducted so ably. I shall recommend your really excellent paper to my friends." "I heartily welcome the fortnightly visits of the JOURNAL." The JOURNAL steadily improves. "It gives me great pleasure to receive the JOURNAL. I wish it every success." "This year it is tasty in form, and in matter excellent. I am glad to get it." "I am always glad to receive the JOURNAL; I hope it will continue to prosper." There is a marked improvement in the JOURNAL; I could not now do without it. "I am much gratified at the success that has attended the efforts of the Alma Mater Society in publishing for the benefit of the citizens and others so neat an account of the doings around Queen's." "I take up and read the JOURNAL with very much interest indeed. It gives, I believe, not only a correct but a very hopeful idea of the standing of the men Queen's is sending out to preach in our pulpits, to attend to the many diseases to which our frail humanity is heir, to plead at our bars, and to legislate in our Council Chambers."

APOLOGY FOR CRIBBERS.

Messrs. Editors.

I notice in your last issue under the head of "Cribbing" an impudent attack upon our noble art, made by some envious person who hopes to stand high at the coming examinations by depriving others of an accomplishment which has cost them assiduous labour to acquire. With your permission I shall endeavour to prove, to every disinterested mind, that "cribbing" is a fair and legitimate business. (1) It is certainly the privilege of every student to cultivate all his faculties, and "cribbing" is an art more useful and more difficult to acquire than music or phonography. One student has a taste for mathematics, another for cribbing and a third for classics, and surely every one should be at liberty to pursue that study or accomplishment for which nature has adapted him. (2) Different students have different ways of preparing for an examination. Your correspondent possesses a capacious memory in which he shelves up all the facts given during the session; another has the power of so mastering everything that it becomes part and parcel of his own mind; while I am endowed with a prodigious wallet under my gown in which I stow away all my work, carefully prepared and well arranged. Now will any sensible person deny that I have as good a right to my wallet as the other has to his head? (3) It is a well known fact that "cribbing" is universal. Ever since the time that our great grandmother cribbed the forbidden fruit, the art has been practiced by persons in all ranks and conditions of life. To pass well, ladies carry huge cribs of hair on the back of their heads and ivory cribs in their mouths, with cribbed feathers fops pass for gentlemen, and honorable members pass into parliament by cribbed votes and influences; sabbath schools and churches are filled with human "cribs" stolen from other congregations and fed with

cribs which ministerial plagiarists steal from printed sermons and prayer books. It would be superfluous to speak of the wealth and fame which doctors and lawyers acquire by this art; but surely the matter will be settled when I show that missionary societies, professors, and theological colleges pass with honors through the art of "cribbing." Do not saints understand the art of "cribbing" who try to monopolize all the piety in the Dominion, but unconsciously prove themselves to be selfish pharisaical sneaks? Do not student missionaries "crib" who neglect the common schemes of the church to collect money for their own college societies? Is not a College Missionary Society composed of professional "cribbers," when they publish grand reports of the wonderful work done by them, and then go whining to congregations for help, and so pay their debts with money "cribbed" out of the common funds of the church? Are not zealous French evangelists bordering on "cribbing" when they raise a piteous howl for money to support French converts studying for the ministry, instead of letting them prove the reality of their conversion by relying on their own energies, as many English students have to do, who are worth a barnful of French dandies, whose zeal never prevents them from leaving French work as soon as a financial consideration is presented?

What shall I say of those "cribbing" knaves who thrust their undesired calendars into the hands of students of other colleges? or of those who let down the matriculation bars and lead in a host of badly-prepared "cribs" whose names appear in printed reports as students in good standing? What of those who offer great inducements to attract students, and then saddle the church with the bill of their extravagances? Does not an institution understand "cribbing" whose friends howl plaintively as kine bereaved of their offspring, for an enlargement of financial territory, and then oppose the proposal to have a common fund for the support of all colleges, of which they are certain to get an equitable share? Is not a whole church guilty of "cribbing" shamefully from Home and Foreign Mission funds, when, to gratify the personal feelings of a few individuals, it supports four colleges to do the work of one, instead of deciding their rival claims by making the existence of each to depend entirely upon the loyalty of its clamorous adherents? Now, sirs, if "cribbing" be a useful art and universally practiced, it is quite natural for students to avail themselves of it. I know that our shortsighted Senate, intolerant as the ignorant divines, who persecuted the noble Galileo, would gladly excommunicate me and condemn my writings to be burned, but there are other liberal institutions whose Senate would welcome me with open arms, though I am empty-headed as a mule and carry a wallet of "cribs" big enough to break the back of the greatest ass in their whole concern. Like your correspondent, I have no desire to hurt anybody's feelings, but whoever puts forth his hand to deprive me of my "cribbing" bag may expect to get a rap over the knuckles, and though I do not keep much in my head and possess very little imagination, yet I can assure him that if I am again forced into the papers, I will open my prodigious wallet and let out many things which may interfere with the comfort of college authorities as well as students.

Yours affectionately,
SOPHOMORE FREETHINKER.

NOTE.—It is plain from the irony which pervades this whole letter that Sophomore Freethinker is not opposed to the sentiments contained in the communication to which

this is intended as a reply. The force of the greater portion of this letter will be seen by those who know something of certain proceedings carried on elsewhere. This communication is not a direct reply to the letter which was inserted in our last issue nor has the greater portion of it any reference to the doings of our Institution.

Our dispositions will be suitable to that which we most frequently think on; for the soul is, as it were, tinged with the colour and complexion of its own thoughts.—*Antoninus.*

Knowledge will not be acquired without pains and application. It is troublesome and deep digging for pure waters; but when once you come to the spring, they rise up and meet you.—*Felton.*

Those who quit their proper character to assume what does not belong to them, are for the greater part ignorant of both the character they leave and of the character they assume.—*Burke.*

ROBERT SHAW,

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Rice on Immortality of the Soul	60
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JOHN HENDERSON.

Kingston, March 25, 1878.

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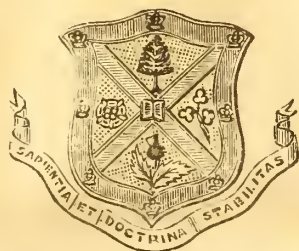
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Queen's College Journal

KINGSTON



CANADA.

VOL. V.

APRIL 27, 1878.

NO. 12.

WE regret to have to confess that the efforts of the JOURNAL to knock the Fellowship farce on the head have been unsuccessful, the ludicrous performance having been gone through with at this as at former Convocations. It is to be hoped that this is the last to be seen of it, and that the Fellowships will be abolished altogether, or the mode of election so changed that the honor will be a genuine one, fairly won and distributed.

THE widely regretted death of Dr. Bell, of Montreal, caused a vacancy at the University Council Board which has been filled by the election of Mr. P. C. McGregor, B. A., High School Principal, Almonte. The election is a commendable one in more ways than one. While having due regard to other considerations, it is desirable to see that the Teaching Section of our graduates get a fair representation in the Council, for to them in an especial degree does the University look to for recruiting the ranks of her students. By thus keeping alive their interest in their Alma Mater their activity in that regard will be judiciously encouraged.

SINCE the editorial article on the University Endowment was put in type the Principal's address at Convocation has been delivered and in it were urged with all his accustomed felicity and vigour the points we ventured to touch upon and many more beside. The address which will be found in the Supplement deserves the careful perusal and thoughtful consideration of every friend of Queen's. It contains a confession frank to a fault, but one we conceive which is best calculated to promote the end in view. The well-wishers of the University have been fully and ingenuously informed as to its true position; it remains for them to do their part.

WITH the close of the session, the JOURNAL makes it bow and retires behind the curtain, conscious of many defects in the rendition of its part, and only expecting that meed of applause which never fails to follow on a

desire to please and a reasonable devotion to Duty. Next session it is proposed to introduce further improvements in the JOURNAL, changing its size to magazine form, and increasing its contents. It is to be hoped that thus improving from year to year, our mimic attempt at Journalism will in some measure reflect before the public eye the progress which our Alma Mater is making, and more completely afford a vehicle for the expression of college public opinion. And now, good bye. When we meet again we hope to have cheering news to tell of the great things that have been done during the vacation to put Queen's on a Foundation so broad and deep that no storm shall hereafter rock her.

THE printed report of Principal Grant's speech necessarily does not contain the interjected complimentary allusions made by him to the presence of Bishop O'Brien on the platform on Convocation Day. They were cheered to the echo, and naturally so, for every one who heard them heartily sympathized with the big-hearted and catholic words of welcome and satisfaction with which the Principal greeted the Bishop's presence at a Convocation of a Presbyterian College. It would be well for all if there were more Bishop O'Briens and more Principal Grants to hold out the hand of brotherly fellowship. The Bishop is a distinguished educationist, being an ex-Director of Regiopolis College.

THE increased number of gold medals which the Principal has been able to announce for next session is a gratifying evidence of the growth of Queen's. Each Department in Arts now has its gold medal to excite to competition by an enduring prize to perpetuate success. It is to be hoped that during the vacation a goodly number of students will have enough leisure and inclination to compete for the medal on Political Economy, the conditions for taking which include both an essay and an examination on the "dismal science." The essay will be on the question of Free Trade and Protection—one just now commanding the

attention of the Canadian Press and People, and one deserving all it can receive, as enlightened notions on the matter of international exchanges are one of the chief essentials to a country's success. Emphasis may be laid on the fact that the time for competing for this prize does not close until next April, so that the essayist has nearly a year in which to collect materials and digest them into form.

THE recent distribution of Doctor's hoods reminds us that the authorities of Queen's University have been ever careful in the gift of honorary degrees, its list being probably smaller than that of any other University in the world of equal age and rank. It would be well if the same care were generally exercised, for the lavish distribution of honorary degrees has the inevitable result of cheapening the value even of those properly conferred and righteously deserved. It is to be hoped that the same discrimination will be continued to be observed in this matter by the regnants of our Alma Mater, and that it will never run into such excesses that it will have to sober off by instituting examinations for Doctor's Degrees, as some Universities have in self-defence been compelled to do. Fancy the grotesque absurdity of shutting a candidate up in an examining room and asking him to write himself into a doctor of laws! While an examination for an 'honorary' degree seems absurd—many men worthily wearing it who would be utterly unable to pass an examination—it is perhaps not so absurd as lavishly distributing those degrees among those who have achieved distinction in neither literature, science, art or public affairs. Even Oxford has a mild mania for making doctors of laws out of successful soldiers. Because the gallant Sir Garnet Wolseley threshed the blacks of Ashantee Oxford dubbed him a D. C. L. It will be time enough to distribute honorary degrees among military men when the Horse Guards agree to distribute honorary colonelcies among needy but deserving literary and scientific men. But catch the Horse Guards reciprocating the academic compliment!

REVIVING INFLUENCES OF SPRING.

Spring, who did scatter all her wealth last year,
Had gone to Heaven for more; and coming
back,
Flower-laden, after three full seasons, found
The Earth, her mother dead.
Far off, appalled
With the unvoiced pallor of her face,
She flung her garlands down, and caught, dis-
trailed,
The skirts of passing tempests,—and through
wilds
Of frozen air fled to her: all uncrowned
With haste,—a bunch of snow drops in her
breast,
Her charms dishevelled, and her cheeks as
white
As Winter with her woe. She fell upon
The corse, and warmed it. The maternal
Earth,
Which was not dead but slept, unclosed her
eyes.
Then Spring, o'erawed at her own miracle,
Fell on her knees. And then she smiled and
wept,
And paced she to and fro, and wept and smiled.
Meanwhile the attendant birds—her haste out-
stript—
Chasing her voice, crowd round and fill the air
With jocund loyalty, and eager winds
Her suitors—at full speed with love and wild-
liff by her in the lusty cheer of March,
Crying her name. Laughed Spring to see them
pass:
—Longing in tears—Then it repented her
To see the old parental limbs of Earth
Lie stark as death; and fared she forth alone
To where she left her burden in the void
Beyond the south horizon—her fair hair
Streaming Spring clouds among the vernal
stars.
Returning, she with flowers, she dressed the
Earth;
Which had sat up, and being naked blushed—
And stretched her conscious arms to meet the
Spring.
Who breathed upon her face, and made her
young.
Then did her mother Earth rejoice in her;
And she with filial love and joy admired,
Weeping and trembling, in the wont of maids.
Meantime her pious form had filled the skies,
He that begat her, the Almighty Sun,
Passing in regal state, did call her "Child,"
And blessed her and her mother where they
sat—
Her by the imposition of bright hands,
The Earth with kisses. Then the Spring would
go,
Abashed with bliss,—decorous in the face
Of love parental. But the Earth stood up,
And held her there; and them encircling, came
All kinds of happy shapes that wander space,
Brightening the air. And they two sang like
gods
Under the answering heavens.

SYDNEY DOBELL.

TO INTENDING STUDENTS.

No College in Canada can offer to students such brilliant prizes in the shape of scholarships and fellowships, as are offered by the great British Universities; but as compared with other Colleges in the Dominion, Queen's offers substantial prizes, and far more of them than is generally supposed. We are of opinion that in the past too little has been made of the pecuniary advantages that Queen's is able to offer to students, especially to students for the ministry, through the generosity of individuals and congregations, some of whom have endowed their scholarships, while others give them with more or less regularity from year to year. With regard to these, we wish to note two or three points for the information of all concerned.

In the first place, every Arts Student who passes a good Matriculation Examination is sure of a Nomination that exempts him from fees throughout his whole Arts course. Some of these Nominations are offered for competition at the Matriculation Examination. Others are held by the Principal or Professors who have received them from the

founders. The reason why there are so many of these nominations is that donors to the Endowment Fund of the College of \$100, \$200, \$300, and \$400 receive the privilege of nominating at any time during life one, two, three, or four students respectively to a course in Arts. They thus received full money's worth for their money. A donor of \$500 acquired the privilege of Nominating annually one student as long as he lived.

In the next place, there are some twenty-eight Scholarships ranging in value from \$120 to \$32; and as these are distributed over the different subjects and the different years of the course, a student who masters almost any subject in the curriculum is sure of taking one. They are given for Arithmetic, for Junior and Senior Mathematics, Junior and Senior Classics, Rhetoric, English Literature and History, Logic, Ethics, Chemistry, Natural Philosophy, Hebrew, for general Matriculation in Arts and Theology, and for excellence in the second and third years in Theology. There is also in connection with the Senate a Bursary Committee that gives assistance to young men studying for the Church who have been unable to take scholarships but who require aid to prosecute their studies.

There are also nine University Prizes of \$25 each, or over, Class Prizes, and six Gold Medals for Honours in as many departments. Most of these are given by old Alumni of the College, who testify their affection for their Alma Mater in this practical way. The number of Scholarships and Prizes is increasing from year to year at almost the same rate as the increase of Students.

While then Queen's can hardly be considered rich, the above exhibit shows that she has a competency, and is in a fair way to improve her position. In her name we thank her benefactors. Next session we hope to see a keen competition for everything that she has to award.

SCHOLARSHIPS, PRIZES, MEDALS, &c., &c.

We give our readers a list of the awards which are granted to students in Queen's University.

FACULTY OF ARTS.

(a) On the first Matriculation the following Scholarships are given: (1) Watkins, \$80; (1) St. Paul's Church, \$60; (3) Leitch Memorial, \$57; (4) Mowat, \$50; (5) McNab and Horton, \$50; (6) Tassie Prize \$25 for best Matriculation papers in Classics; (7) Scholarship Nominations worth \$100 each. Four of these were offered during the present session. (8) Nominations from \$18 to \$24 are given to the holders of Scholarships which are thus enhanced in value that amount.

(b) On the examinations at the close of each session the following awards are given to diligent and successful students: (1) Church No. 1, \$70, for Junior Classics; (2) Church No. 2, \$70, for Rhetoric and English Literature; (3) Church No. 3, \$70, for Logic and Metaphysics; (4) Senate, \$70, for Junior Classics; (5) Glass Memorial, \$35, for Junior Mathematics; (6) St. Andrew's Church, Toronto, \$50, for Chemistry; (7) St. An-

draws's, Scotland, \$50, for Ethics; (8) Toronto, \$60, for Natural Philosophy; (9) Kingston, \$35, for Hebrew, German and French successively; (10) Montreal, \$50, for Senior Mathematics; (11) Reckie, \$50, for Natural Science; (12) Cataragui, \$50, for History; (13) McIntyre, \$32, for Senior Classics; (14) Prince of Wales, \$60, for Natural Philosophy, Ethics, Chemistry, Rhetoric and English Literature; (15) Buchan, \$100, for the subjects under the Prince of Wales together with the Acts of the Apostles in Greek.

(c) Class prizes to the amount of \$10 are given by the Professors in their several departments. These are usually given in books.

(d) The following are awarded in the Elocution departments: \$12, for the best reading of a serious piece, 1st prize; \$12, for the best reading of a comic piece, 1st prize; \$8, for the best reading of serious piece, 2nd prize; \$8, for the best reading of a comic piece, 2nd prize.

(e) Bursaries worth from \$25 to \$50 are given, on application, to deserving students who are Matriculants, when preparing for the ministry of the Presbyterian Church in Canada.

(f) For the best essays on prescribed subjects the following valuable prizes are offered in cash: (1) \$25 by the Alma Mater Society; (2) \$25 by A. G. McBean, Esq., B.A., Montreal; (3) \$25, by the Hon. D. L. Macpherson, Toronto; (4) \$25, by E. G. Malloch, Esq., B.A., Perth; (5) \$25 by D. B. MacLennan, Esq., M.A., Q.C., Cornwall; (6) \$25 by Wm. H. Fuller, Esq., M.A., Kingston; (7) \$40 by John Thorburn, LL.D., Ottawa. The subjects to which these prizes are attached may be found by consulting the Calendar.

(g) There are six gold medals also for competition: (1) for honor work in Greek; (2) for honour work in Mathematics; (3) for honour work in Mental and Moral Philosophy; (4), (5) and (6) are connected with subjects which may be found in the Calendar. Two of the gold medals are competed for by the students of the Medical Faculty together with those of the Arts.

FACULTY OF THEOLOGY.

(a) On the Matriculation examination in this department are awarded the following scholarships for the first year: (1) Leitch Memorial, \$240. One-third of this scholarship is paid to the winner each session of the course in Divinity; \$80 of this will be paid to the holder should he spend one term in any of the Scottish Universities; (2) Dow Scholarship \$100; (3) Dominion, \$80; (4) Buchan, \$80. During the present session there were offered for competition at the Matriculation examination of the first year: (5) Colonial Committee (1) \$50; (6) Colonial Committee (2), \$50; (7) Colonial Committee (3) \$50; (8) Colonial Committee (4) \$50.

(b) There are also offered for competition to students entering upon the second year in Divinity a Scholarship of \$50; and another of \$50 to students entering upon their third year. For subjects of examination, the Calendar for '78-79 may be consulted.

(c) Scholarships are awarded in Theology on the pass examinations. Last session the following were gained: (1) Church of Scotland (1) \$70; (2) Church of Scotland (2) \$70; (3) Church of Scotland (3) \$60. From the same source the following were awarded at the close of the present session: (1) \$70, (2) \$60, (3) \$50.

(d) Competition for the Elocution prizes mentioned above is open to the students of the Theological Faculty who are members of the Elocution Association.

(e) Prizes in books are awarded by the

Professors in the several classes to students who distinguish themselves during the session in the work of each class.

(f) The special University prizes to the students of the Divinity Hall are yearly increasing. Open for competition now are the following; (1) The Bennett prize, \$20; (2) The Jane McLeod prize by Wm. H. Fuller, Esq., M.A., \$25; (3) The John Thorburn prize, \$40; (4) The Lewis prize, \$25.

The subjects with which these are connected may be found from the Calendar for 78-79, which may be obtained on application to Prof. Mowat.

IN MEMORIAM.

"Leaves have their time to fall,
And flowers to wither at the north winds breath,
And stars to set; but all—
Thou hast all seasons for thine own, O Death!"

It is with sorrow we chronicle the death of Dr. John Bell, of Montreal, a graduate of Queen's, an accomplished and talented young physician. Bearing all the indications of health he appeared among us a few months ago and took part in the "Installation" exercises of this session. As may be seen from our last issue, he was recently elected a member of the University Council. Death has cut him off, and we, in connection with the College at which he received his training, who knew him, as well as a very large circle of dear friends are now mourning over our loss. The following sketch is from a friend in Montreal who knew him well:

"He contracted a severe cold travelling by night between here and Toronto, which settled on the lungs, and terminated fatally in less than seven days. Although only 33 years of age, Dr. Bell had already achieved a high position in his profession. He was born in Toronto Township, and was the son of Rev. Andrew Bell, one of the pioneers of Canadian geology, from whom he inherited a decided taste for the natural sciences. He received all the advantages that early training could confer, and passed through the literary curriculum of Queen's University, Kingston, graduating B.A. in 1862 and M.A. in 1865, before taking his degree in medicine the following year. There was thus laid in his mind a basis for that wide culture which distinguished him among the younger medical men of the city. During his undergraduate course in medicine he had the advantage of serving under Drs. McLean and Ockerlony of Louisville, Ky., in the United States Army hospitals, where he acquired a practical knowledge of surgery that falls to the lot of few students, and laid the foundation of a ripe friendship with his former teachers. After completing his professional studies at Kingston, he took a session in McGill College for the sake of the wider practice which the General Hospital in this city afforded; but even then he had to wait a year before he could receive his diploma from either institution, as he was not yet 21 years of age. Meantime he obtained the position of apothecary or assistant surgeon in the Montreal General Hospital, which he retained for three years, thus adding largely to the practical knowledge required in his profession. For the last ten years he has been engaged in private practice, which had grown gradually very large. He was physician to the Workingman's Benefit Society, attending physician of the Infants' Home from its foundation, one of the physicians to the St. Andrew's Society, and Surgeon to the garri-son artillery, with whom he served at Trout River. The duties pertaining to these offices he discharged with the utmost con-

scientiousness. His enthusiasm for his profession amounted to a passion. He was entirely devoted to its scientific aspects. He did not degrade it by regarding it merely as a means of earning a livelihood. He has been known to spend nights in the miserable hovels of the poor watching some case, in which his interest was awakened equally by his humanity and his scientific curiosity. To the poor he was a great and constant benefactor. Nor were his acts of kindness confined to persons of any nationality or creed. The out-door patients who used to throng the General Hospital, when he was on the staff of that institution, continued to regard him in the light of a public servant in his own office, and his unstinted services were rendered to them without fee or reward. His sudden and unexpected decease will bring sorrow to many poor families. The medical journals have from time to time contained carefully written papers from his pen. He was also a contributor to scientific periodicals. With a taste for every branch of natural science, he was specially expert in botany. An article of his "On the Plants of the Manitoulin Islands" appeared in the appendix to the Geological Survey Report, 1866-69. He also contributed a paper on the "Localities of Rare Plants," *Canadian Naturalist*, besides one "on the Plants of the West Coast of Newfoundland." Altogether he gave promise of rising to the highest eminence in his profession, had his life been spared to even an average length. But it has seemed meet to the Allwise Depositor to order it otherwise; and many this day mourn over the premature decease with unfeigned sorrow.

THE CONFLICT BETWEEN SCIENCE AND RELIGION.

FOR THE Q. C. JOURNAL.

There is no conflict between science and religion. There never can be. There is a conflict between skepticism and religion. It is the old conflict between the inertia of the unknowing human mind and the exacting character of truth, between the all-over-shadowing truths of religion and other truths undiscovered yet existent and felt, between authoritative dogma and man's innate freedom and right to himself, between culture and the rule of the Holy Spirit. Now let's put an oar right in here, and show what *man can do*.

Now I am no friend to the prejudice against materialism that exists so widely in the Christian Church. It is historic that large portions of the church have accepted the dogma that all events in the world are absolutely fixed. Yet they freely grant the perfect freedom and responsibility of man. Nor will there ever be any logic that makes materialism deny the freedom and responsibility of man—(Tyndal to the contrary notwithstanding). Materialism, the theory that matter has in itself the potency of all forms of life on earth does not necessarily unsettle the religious life of the man who holds it. Materialistic atheism and fatalism do; they deny religion out and out, *pure et simpliciter*. I hold it to be an absolutely unassailable philosophical and scientific position that intelligence is at the root of being. Materialistic atheism, that denies this, is an absurdity, by the same mark. But mate-

rialism that holds that man's intellectual nature is the product of his physical organism, holds in itself no denial of intelligence as the primal factor of the universe. Nor, on another count, need materialism be fatalism, for intelligence in itself, whether a separate creation, or a product of matter, is free within its own bounds. Intelligence, if you take freedom from it, vanishes. Now, I am a predestinarian as soon as reason begins to work in me, but that prevents me not from at once setting myself out a vehicle of truth for the *progress* of good. To come to the fine point, gentlemen, I here posit and assert that at no thinkable place does the materialism that I speak of contradict the Christian creed. May God avert that I should ever say a word to injure the only hope of the world, the Christian religion; but I hold that the theory which the Christian Church almost universally historically repudiates, materialism, is the necessary bridge between the Christian religion and many of the unquestionably good and stable presumptions of science in many and perhaps all departments of human art.

Don't think it strange if I say that these are not the mere speculations of a tyro, but are the offspring of the experience of one forced by a resolute and ungovernable ambition to have the good of the strange life with which he found himself endowed, and one of the chief points in that highest good he holds now to be, the elucidation and enforcement, as a factor of civilization, of the science and scientific art of *human life*—the great need of the Christian states of the past, and of the whole world, I judge, at the present. And at least the admission of the possible truth of materialism as a working theory, I hold to be essential to the study and investigation of this science—the only middle ground surely between the two extremes of civilization, religion and science, and between the many advanced and faithful adherents of both. No more, I guess, for the present; though I have *much, much* more with the same refrain.

Messrs. Editors, your want of dread of *universal* truth, and your sound ideas on true *University* principles (which I have with pleasure observed in some of your articles) make me bold to hope that you will help me to launch these ideas into the night of modern thought, from the twilight in which we (and others) are moving.

ALEPH,
Bath, Ont.

Humility is the first lesson we learn from reflection, and self-distrust the first proof we give of having obtained a knowledge of ourselves.—*Zimmerman*.

The union of genuine, rich humour with deep piety, and the chastened, spontaneous use of it, under the guidance of a just judgment, are among the rarest manifestations of intellectual power.—*Cheever*.

There is nothing so delightful as the hearing or the speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.—*Plato*.

I would have inscribed on the curtains of your bed, and the walls of your chamber, "if you do not rise early you can make progress in nothing." If you do set apart your hours of reading; if you suffer yourself or any one else to break in upon them, your days will slip through your hands unprofitable and frivolous and unenjoyed by yourself.—*Lord Chatham*.

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KINGSTON, APRIL 27, 1878.

THE UNIVERSITY ENDOWMENT.

The time has come when it is necessary to make a fresh appeal to the generosity of the friends of Queen's. At one time it looked as if its dissolution were imminent, but it was saved by an immense effort, and though scantily endowed it has done good work since then and greatly increased in the number of its students. Its wants have outgrown the means now on hand to meet them, and an effort must be made at once to put the endowment on an enlarged footing. Various reasons make this exigent just now. As an intimated consequence which would follow the Union, Queen's will shortly lose the Colonial Fund she has hitherto enjoyed, and it will take a capital sum of \$30,000 to replace it. Another \$30,000 is required to endow a new Chair in Divinity Hall, the necessity for establishing which is agreed upon by all who have considered the matter. Assistant professors are, also, urgently needed in the Arts Department and the interest of at least another \$30,000 is required to meet their salaries. Then again there is the matter of buildings which loudly calls for attention. When the present buildings were taken possession of they barely afforded sufficient accommodation, if indeed they ever did even that much. But the students have doubled in number since then, and it is a reasonable expectation that they will go on increasing from year to year. Some means must be devised to extend the present accommodation, or the stream will naturally cease to flow towards us. And besides these, other considerations are involved in this connection. Besides the lack of classrooms (a single room being the extent of Divinity "Hall") the Convocation Hall is utterly inadequate for the purposes it is supposed to answer. A Hall is required that will accommodate at least three or four

times as many as the present one, in order to meet the demands which the friends of the University frequently make upon it on public occasions. The Library, too, is ludicrously small and is already choked up with books, while future additions to them will be simply impossible for want of space unless they are packed after the manner of sardines. There is no Museum, either, the specimens lumbering up the spaces between the shelves so as to make it look as if the intention were to prevent the librarian from navigating about unless with the tightest squeezing. Nor is there a room for the consultation of books of reference not allowed to go out of the library, but in frequent requisition. Finally there is no retiring room for the use of students during the hours intervening between classes. The consequence is that with scores of students wandering about the halls, the conduct of the particular classes engaged is difficult from noisy interruptions "booming down the corridors" of space.

To meet these unmistakable wants two suggestions naturally occur—to enlarge the present Buildings, or to erect new ones, and divert the former to some other use. The latter, if feasible is likely to meet with most favour, and its feasibility depends only on the raising of the necessary funds, about the success of which there ought to be, and there is, little doubt. A commodious and handsome building could be erected for say \$40,000 or upwards, and an appeal to the citizens of Kingston would, we fancy, be liberally responded to for such a building, beautifying and benefiting their city.

A sum, then, of \$150,000 is required to supply these and other unspecified needs, and to place Queen's on the footing which she desires to occupy and which her friends desire to see her occupy. That this sum could be raised by a vigorous and concerted effort there is little doubt. Queen's appeals to the public under especially favorable circumstances. Its record is a good one. When the Government grant was withdrawn it made a manful struggle for existence, and it has continued by economy and judicious management not only to exist but to do a large amount of excellent work—an amount which compares more than favourably with the exhibits of richly endowed sister institutions. It now asks to have its endowment enlarged to enable it to do efficiently the work which has grown on its hands. It has no fancy schemes to humour. It seeks only enough to allow it to continue its work with reasonable facility and to make some provision for the growing wants of the future. Such being the solid merits of its case, its appeal deserves to and doubtless will succeed. Conducted as it probably will be by so energetic and successful a subscription-getter as Principal Grant, assisted by the only less successful co-laborers whose services he will be able to enlist, the prospects are that at an early day the Endow-

ment Fund will be increased the desired sum, and Queen's enabled to proceed with fresh means and vigour on a career of solid prosperity and enlarged usefulness.

CONVOCATION DAY.

The success of the lengthy proceedings of Convocation Day and the tone of enthusiasm which pervaded them all, add another demonstration of the fact that Queen's is growing with rapid strides, and is likely to receive a decided impulse from the vigorous administration of Principal Grant. The attendance of trustees, graduates from a distance and students was exceptionally large, while the packed condition of the Hall proved at once its lack of proper capacity and the increasing interest which the citizens of Kingston are taking in the welfare of their University. During the session which is now closed the largest number of students ever gathered within its walls attended the classes of the University, and on Convocation Day between forty and fifty received degrees. All this is very gratifying and re-assuring. The future looks bright and encouraging—so bright that indications are not wanting that Queen's will, at an early day take the very first place among Canadian Universities. Her standards have always been of the first class; her numbers and equipment promise shortly to be of equal rank.

VALUABLE THOUGHTS IN BRIEF EXPRESSIONS.

Make yourself an honest man and then you may be sure that there is one rascal less in the world.—*Carlyle*.

Thinkers are scarce as gold; but he whose thoughts embrace all his subject, and who pursues it uninterruptedly and fearlessly of consequences is a diamond of enormous size.—*Lavater*.

In forming a judgment, lay your hearts void of foretaken opinions: else, whatsoever is done or said will be measured by a wrong rule; like them who have the jaundice, to whom everything appeareth yellow.—*Sidney*.

Living in an age of extraordinary events and revolutions I have learned from thence this truth, which I desire might thus be communicated to posterity:—that all is vanity which is not honest, and that there is no solid wisdom but in real piety.—*Evelyn*.

Science is your magnetic needle. Reason is your chart. But I would rather have a crew willing to follow the indications of the needle, and giving themselves no great trouble as to the chart, than a crew that had ever so good a chart and no needle at all.—*Joseph Cook*.

To act with common sense, according to the moment is the best wisdom I know; and the best philosophy to do one's duties, take the world as it comes, submit respectfully to one's lot, bless the goodness that has given us so much happiness with it, whatever it is, and despise affectation.—*Horace Walpole*.

While every vice is hid by hypocrisy, every virtue is suspected to be hypocrisy. This excuses the bad from imitating virtue; the ungenerous from regarding it; and the suspicion is looked upon as wisdom, as if it was not as necessary a part of wisdom to know what to believe as what to reject.—*Montaigne*.

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NO. 12.

EIN EPISODUS.

Eh ! Dancez vous, dieit mein Herr ;
Oui, oui, the charming maid replied.
Vidit ille at once the snare,
Looked downus quick et etiam sighed.

Das Madchen knew ein bona art,
Stat ludierans superba sweet ;
Simplex homo perdit his heart
Declares eros ad ejus feet.

Mein Leibchen, here, exclaims der Herr,
Lux of mein life ein rayum shed.
Dein oseula let amor share.
Sinon, alas ! meum be dead.

Ludit das girlus gayly then,
Cum seorna much upon her lip.
Quid stultuses are all you men.
Fumus to give you omnes slip.

Mein Herr uprose emmi dignas now.
Et melius et wiser man.
Der nubis plana on his brow.
To his dark domus ete ran.

Nunc omnes you qui eager hear
Mea talus de falsa maid.
Of fascinatius girl beware
Lest votre folly thus be paid.

—Boston Advertiser.

CLOSE OF THE SESSION.

CONVOCATION.

The Thirty-Seventh Session of Queen's University was closed with imposing ceremonies, on the afternoon of Wednesday the 24th instant. Convocation Hall was packed, every available space being taken up. At 3 o'clock, P.M. headed by the Principal, the Procession, consisting of the College Senate, the Trustees, the University Council, Alumni and others, left the Senate Chamber, and amid the songs and cheers of the Students, entered the Convocation Hall. The Principal presided. On the platform were the Professors of the Theological, Medical and Arts Faculties, Ministers of the city and from a distance representing the different denominations, the Mayor, Bishop O'Brien, representatives of all the professions in the city and from afar, members of the University Council, Trustees and others. The proceedings were opened with reading of Scripture, and prayer by the Principal. After the reading of the minutes of last Convocation the Passmen in the several departments were announced. They are the following :

I. PASSMEN.

PASSMEN IN ARTS.

(Order of Merit.)

JUNIOR LATIN.—1, Adam R. Linton, Orono ; 2, Bidwell N. Davis, Howe Island ; 3, Daniel McTavish, Scone ; 4, Henry C. Fowler, Kingston ; 5, Herbert McDonald Mowat, Kingston ; 6, Henry H. T. Shibley, Kingston ; 7, James Hutcheson, Brockville ; 8, John P. Hume, Burnbrae ; 9, Robt. G. Feek, Guelph ; 10, Wm. J. McQuaig, Vanleek Hill ; 11, William G. Brown, Pickering ; 12, Peter M. Pollock, Kingston ; 13, Gilbert C. Pat-

terson, Collingwood ; 14, Alexander McTavish, Drummond ; 15, James Smith, Saugeen ; 16, James R. O'Reilly, Kingston ; 17, James Sommerville, Uxbridge.

JUNIOR GREEK.—1, Daniel McTavish ; 2, Adam R. Linton ; 3, Henry H. T. Shibley ; 4, Bidwell N. Davis ; 5, John P. Hume ; 6, Herbert M. Mowat ; 7, H. C. Fowler ; 8, Robert G. Feek ; 9, John Moore, Phillipsville ; 10, William J. McQuaig ; 11, Alex. McTavish ; 12, Jay N. Taft, Hatser, N.Y. ; 13, James Sommerville ; 14, James Smith.

SENIOR LATIN.—1, Wm. Briden ; 2, Archib. B. McCallum, Paisley ; 3, James Downing, Kingston ; 4, John McArthur, Kincardine ; 5, Julien D. Bissonnette, Stirling ; 6, Matthew McKay, Bradford ; 7, Marcus Selwyn Snook, Kingston.

SENIOR GREEK.—1, Wm. Briden ; 2, Julien D. Bissonnette ; 3, Hugh J. McMillan, Lochiel ; 4, James Downing ; 5, Archibald B. McCallum ; 6, John McArthur ; also Malcolm S. Oxley.

JUNIOR MATHEMATICS.—1, John P. Hume ; 2, Daniel McTavish ; 3, Bidwell N. Davis ; 3, James Hutcheson, William G. Brown, equal ; 5, Adam R. Linton ; 6, William J. McQuaig ; 7, Henry C. Fowler ; 8, Henry T. Shibley ; 9, Robert G. Feek ; 10, James Smith ; 11, Alex. McTavish, Herbert Mowat equal.

SENIOR MATHEMATICS.—1, Wm. Briden ; 2, Hugh J. McMillan ; 3, J. D. Bissonnette ; 4, George M. Thompson, James Downing, equal ; 5, Marcus S. Snook, Thomas Arthur Elliott, Brockville, equal ; 6, Wilber Daly, Napanee.

NATURAL PHILOSOPHY.—1, Finlay M. MacLennan ; 2, D. A. Givens ; 3, Wm. Stewart, Lancaster ; 4, George Macdonald ; 5, G. M. Thompson ; 6, Joseph McCormack, Lansdowne ; 7, James A. Grant ; 8, Donald McCannel ; 9, James W. Curry ; 10, James H. Ballagh, John Chisholm, equal.

LOGIC AND METAPHYSICS.—1, Archibald A. McCallum, William Stewart, equal ; 2, Finlay M. MacLennan ; 3, Hew Ramsay Duff, Kingston ; 4, Matthew M. McKay ; 5, Alexander McLean ; 6, Joseph McCormack.

ETHICS.—1, Geo. Macdonald ; 2, James Awe ; 3, George Ritchie ; 4, James Ross ; 5, George Bell ; 6, James A. Grant ; 7, David A. Givens ; 8, Malcolm S. Oxley ; 9, Donald McCannel ; 10, Andrew Love ; 11, John G. Creeggan ; 12, Thomas Scales ; 13, George M. Thompson ; 14, James W. Mason ; 15, John Chisholm ; 16, Duncan MacArthur ; 17, James H. Ballagh ; 18, James W. Curry ; 19, Fred. C. Heath ; 20, Wilber Daly.

RHETORIC AND ENGLISH.—1, Jas. Awe ; 2, Archibald B. McCallum ; 3, David A. Givens ; 4, Julien D. Bissonnette ; 5, John McArthur ; 6, Hugh H. McMillan ; 7, Donald McCannel.

HISTORY.—1, Jas. Ross ; 2, Geo. Ritchie ; 3, Adam R. Linton ; 4, George Bell ; 5, Daniel McTavish ; 6, Henry T. Shibley ; 7, Thos. A. Elliott ; 8, Peter M. Pollock ; 9, Alex. McLean ; 10, John Sommerville ; 11, James Smith ; 12, George McArthur, Kincardine.

NATURAL SCIENCE.—1, Thomas Scales ; 2, William Stewart ; 3, Fred. C. Heath ; 4, Hew Ramsay Duff ; 5, Finlay M. MacLennan ; 6, George Bell ; 7, James W. Curry ; 8, Duncan McArthur ; 9, Matthew M. Mc-

Kay ; 10, Donald McCannel ; 11, James W. Mason ; 12, John Chisholm ; 13, John G. Creeggan ; 14, Joseph McCormack.

CHEMISTRY.—1, James V. Anglin, Kingston ; 2, David A. Givens ; 3, James Awe ; 4, Donald McCannel ; 5, William Briden ; 6, James W. Mason ; 7, James Downing ; 8, Hugh H. McMillan ; 9, Marcus S. Snook ; 10, George McArthur.

GERMAN.—1, Bidwell N. Davis ; 2, John P. Hume ; 3, David A. Givens ; 4, Henry C. Fowler ; 5, Marcus S. Snook ; 6, James A. Grant ; 7, Robert G. Feek ; 8, Herbert McDonald Mowat ; 9, Malcolm S. Oxley ; 10, James H. Ballagh ; 11, Jay N. Taft.

JUNIOR HEBREW.—1, Andrew Love ; 2, James Awe ; 3, Jay N. Taft.

PASSMEN IN THEOLOGY.

HEBREW—JUNIOR DIVISION.—1, G. C. Patterson ; 2, James Cumberland, Rosemont.

HEBREW—SENIOR DIVISION.—1, John Ferguson ; 2, Hugh Cameron, Huntingdon ; 3, James G. Stuart, Toronto.

BIBLICAL CRITICISM.—1, John Ferguson ; 2, Hugh Cameron ; 3, James G. Stuart ; 4, G. C. Patterson ; 5, James Cumberland.

CHURCH HISTORY.—1, John Ferguson ; 2, Hugh Cameron ; 3, J. G. Stuart ; 4, G. C. Patterson ; 5, James Cumberland.

PASTORAL THEOLOGY.—1, John Ferguson ; 2, J. G. Stuart ; 3, G. C. Patterson ; 4, James Cumberland ; 5, Hugh Cameron.

EVIDENCES OF RELIGION.—1, John Ferguson ; 2, J. G. Stuart ; 3, Hugh Cameron ; 4, James Cumberland ; 5, Gilbert C. Patterson.

SYSTEMATIC THEOLOGY.—1, John Ferguson ; 2, James G. Stuart ; 3, Gilbert C. Patterson ; 4, Hugh Cameron ; 5, James Cumberland.

The following members of the third year in Theology, in alphabetical order, passed their examination for license before the Kingston Presbytery, and were not required to take the Final Examination :—Thomas S. Glassford, B.A., Alexander McLean, B.A., John Mordy, B.A., A. H. Scott, B.A., Hugh Taylor.

PASSMEN IN MEDICINE.

(Alphabetical Order.)

PRIMARY EXAMINATION.—Abbott, R. A. ; Wolfe Island ; Bennet, Henry, Peterborough ; Cleaver, T. C. C., Kingston ; Cleaver, W. F., Kingston ; Donovan, P. C., Campbellford ; Henderson, W. H., Kingston ; Horton, Robert N., New Dublin ; Hossie, Thomas R., Perth ; Judson, George W., Frankville ; Kilborn, Roland K., Frankville ; Lafferty, W. A., Perth ; Leonard, A. R., Westbrook ; McCammon, James A., Gananoque ; Newlands, George, Kingston ; Ward, W. C. T., Sillsville.

FINAL EXAMINATION.—Thomas W. Beeman, Selby ; Henry Bennett, Peterboro ; George Clinton, Wellington ; Hugh A. Craig, North Gower ; Henry Evans, Kingston ; William B. Kennedy, Pembroke ; Peter E. Kidd, Warsaw ; William Frederick Lewis, Brockville ; Denis P. Lynch, Allumette Island ; James MacArthur, B.A., Ailsa Craig.

II. CLASS PRIZES.

The following are the class prizemen in the several departments. Students having an asterisk prefixed received prizes in books

besides certificates of merit. The numbers following the names express the percentage of the aggregate marks obtained at the monthly written examinations during the session.

CLASS PRIZEMEN IN ARTS.

I. SENIOR GREEK.—1. *William Briden, 1st Prize (88); 2. H. H. McMillan (73); 3. J. D. Bissonnette (70).

II. SENIOR LATIN.—1. *William Briden, 1st Prize (90).

JUNIOR GREEK.—1. *H. C. Fowler, 1st prize (80 per cent); 2. Herbert M. Mowat, 2nd prize (79); 3. H. H. T. Shibley (77); 4. B. N. Davis (77); D. McTavish (75); J. P. Hume (72).

JUNIOR LATIN.—1. *Daniel McTavish, 1st prize (86); 2. H. C. Fowler, 2nd prize (84); 3. J. P. Hume (83); 4. H. H. T. Shibley (82); 5. Herbert M. Mowat (81); 6. B. N. Davis (77); 7. James Hutcheson (76); 8. R. G. Feek (73).

JUNIOR MATHEMATICS.—1. *John P. Hume (81); 2. Bidwell Davis (78).

SENIOR MATHEMATICS.—1. *William Briden (91).

NATURAL PHILOSOPHY.—1. *Finlay M. MacLennan (80); 2. William Stewart.

LOGIC AND METAPHYSICS.—For written examinations—1. *Finlay M. MacLennan (78); 2. William Stewart (77); 3. A. B. McCallum (73). For best essays during the session—*William Stewart.

ETHICS.—For written examinations—1. George Macdonald (95); 2. James Awde (90); 3. George Ritchie (85); 4. David A. Givens (82); 5. James Ross (76). For best essays during the session—1. *George Ritchie; 2. George Macdonald.

CHEMISTRY.—*J. V. Anglin (78).

NATURAL SCIENCE.—1. *Thomas Scales (85); 2. F. C. Heath (83); 3. F. L. MacLennan (76).

HISTORY.—1. *James Ross (90); 2. George Ritchie (87); 3. George Bell (85); 4. Henry H. T. Shibley (77); 5. Daniel McTavish (71).

RHETORIC AND ENGLISH LITERATURE.—1. *James Awde (96); 2. Hugh McMillan (74); 3. Archibald B. McCallum (72); 4. Julien D. Bissonnette (70).

GERMAN.—*Bidwell N. Davis (70).

CLASS PRIZEMEN IN THEOLOGY.

1ST YEAR HEBREW.—1. *James Awde and *G. C. Patterson, equal; 2. Andrew Love.

2ND YEAR HEBREW.—*John Ferguson.

BIBLICAL CRITICISM AND CHURCH HISTORY.—John Ferguson.

EVIDENCE OF RELIGION.—1. *John Ferguson; 2. J. G. Stuart.

SYSTEMATIC THEOLOGY.—*John Ferguson.

PASTORAL THEOLOGY AND RELATIONS OF SCIENCE AND RELIGION.—*John Ferguson.

PRIZEMEN IN MEDICINE.

Prizes were awarded to George Clinton and William B. Kennedy for their efficiency as Hospital Surgeons during the Session.

Dr. Fowler the Registrar of the Medical Faculty presented to Dennis P. Lynch and James McArthur, B.A., prizes in cash of \$66 each for their efficiency as Demonstrators of Anatomy.

III. HONOUR MEN IN ARTS.

The Honour men of the Session are the following:

George Macdonald First-class in Logic, Metaphysics, Ethics, History, Rhetoric and English Literature.

George Ritchie First-Class in Logic, Metaphysics, Ethics, History, Rhetoric and English Literature.

Finlay Malcolm MacLennan—First-class in Mathematics and Natural Philosophy.

David A. Givens—First-class in Mathematics and Natural Philosophy.

IV. GRADUATES.

The following are the Graduates who were laureated on Convocation Day. (Alphabetical order.)

BACHELORS OF ARTS (B.A.)—Ballagh, J. H., Port Hope; Bell, George, Walkerton; Chisholm, John, Pictou, N.S.; Creeggan, John G., Kingston; Curry, James, Waiter, Port Hope; Givens, David A., Kingston; Grant, James A., Ottawa; Heath, Frederick; C., Kingston; Love, Andrew, Scotland; Macarthur, Duncan, Ailsa Craig; Macdonald, George, Wellington, Ont.; Mason, James W., Scotland; McCannel, Donald, Collingwood; McLean, Alexander, Belfast, P.E.I.; Oxley, Malcolm S., Summerstown; Patterson, Gilbert C., Collingwood; Ritchie, George, Inverary; Ross, James, Hyde Park, Ont.; Scales, Thomas, Kingston; Thomson, George M., Scotland; also Rev. John Gallagher, Pittsburgh, Ont.

BACHELORS OF SCIENCE (B.Sc.)—George Macdonald, Wellington, Ont.; George Ritchie, Inverary.

MASTERS OF ARTS (M.A.)—Ferguson, John, B.A., Belleville; McLaren, John B., B.A., Kingston; Mordy, John, B.A., Ross, Ont.; Scott, Alex. H., B.A., Martintown, Ont.

DOCTORS OF MEDICINE (M.D.)—Beeman, Thomas W., Selby; Bennet, Henry Peterboro; Clinton, George, Wellington; Craig, Hugh A., North Gower; Evans, Henry A., Kingston; Kennedy, William B., Pembroke; Kidd, Peter E., Warsaw; Lewis, Wilson Ford, Brockville; Lynch, Denis P., Allumette Island; Macarthur, James, B.A., Ailsa Craig.

At the conclusion of the ceremony of laureation the Principal addressed the Graduates in the following words:—

GENTLEMEN—In congratulating you I congratulate the College; for you compose the largest graduating class that has ever gone out from Old Queen's. Five have completed their Theological studies, and are already under formal trial by the Church for license to preach the Gospel of Jesus Christ. Four who in former years took the bachelor's degree have given to the Senate sufficient proof that they have been pursuing their studies since in one or more departments, and these have claimed at our hands and have received the full degree of Master. Ten who passed their Primary Examination last session have taken the degree of M.D., and now go forth to sustain and to spread the reputation of the Royal College in that never-ending war with pain which man is compelled to wage unceasingly. Two have climbed the steep ascent that leads to the degree of B. Sc. And twenty-one of you, constituting a varied host, some intending to study for the Church, some for law, some for medicine, some for the arduous profession of teaching, have gained the ancient and honourable degree of B.A. All of you have now been admitted to the rights and privileges of graduates by formalities which, however unmeaning they may appear to the crowd, are full of meaning to College men, which link you to the scholars of past ages and many lands, and which from their very simplicity are valued, even as the parsley and olive were valued by those who knew that they represented the applause of Greece, and their own long self-denial and earnest struggles. Heartily do I congratulate you on the position to which you have attained, and with brotherly sympathy I would venture to offer to you some words of counsel, which may prove, God grant it, to be good seed in good soil. In speaking those words, I shall not address you in separate classes or with reference to the special work in which you are hereafter to be engaged. I might do so appropriately enough and with profit. For every profession has in addition to the

Moral Law a special code of honour and etiquette to which its members are bound, wherever it does not conflict with that which is binding on them as men. But I feel that it is not specially for me to dwell on your responsibilities to your future congregations, patients, clients, or scholars. Others have given and will give you instructions on these particulars—instructions and suggestions of a ripe experience to which you should pay the most earnest heed if you would be happy and successful workmen in that department of human endeavour to which you have given yourselves. I shall speak rather of that which is common to all, that which is deeper than professional life, that without which no scholarship or technical skill can ensure real success, the award of science, the respect of your fellow-men, and the "well done" of the Great Taskmaster. I think of you not as licentiates, teachers, physicians, not even as graduates, but as men. Gentlemen, that which determines a man's weight and worth more than anything or all things else is character. What then, is the character that you take away with you from Alma Mater? This is a question, compared to which all others are of minor importance. The University seal with which you have been sealed to-day is itself a declaration to the world that you have passed through a certain specified course of academic training. And that training generally implies much more than itself. If its emollient and refining influences leave any student still a boor, the boor's nature in invincible strength must have been in him at the first, and literature, philosophy and science should not get the blame. The degree always tells of so many years spent more or less faithfully in literary work. It may mean a good deal, and it may mean not very much. We all understand that, for we have been behind the scenes. The difference between a mere pass and high marks is often immense, and yet is not indicated by the letters of the degree. And it is just as well that it should not be very markedly indicated; for you will soon find that it is not wise to parade it overmuch. A student is not judged by his fellow students from the position he has taken in the class or his general academic culture. Much less is he judged by men outside. Not in the balances of scholarship not even in the balances of professional excellence, is he weighed when he goes out to do man's work in the world. A minister, for example, may have the reputation of good scholarship, may be an eloquent preacher, and may discharge all the details of pastoral work; but if he is nothing more, if he calls upon others to make sacrifices without setting the example, if he shrinks back because of fear of infection or the still worse fear that he may be suspected; if he is timid and weak where he should be strong; if it is felt that he cannot be trusted in the hours when men's souls are tried, if, in a word, he is not manly, self-sacrificing, truthful, in all the severe simplicity of these words, then be assured that pious phrase-making, closet-philanthropy, and pulpit orthodoxy, will not make him a true minister, simply because he is not a true man. He will not be a tower of strength to his people, nor a light in a dark place to seeking souls. He may be retained as a respectable representative—sham-representative let us say—of sacred things, but his real weight will be estimated even by his friends in terms of thistle-down. It is by character—and character tested by life—that in the long run the preacher is judged. And so it is with every other member of the community, and more than ever in this age, and more than anywhere else in a new country like ours. Is he true and tender? Is his work sacred, his honour without a stain?

Is he to be depended upon under every conceivable circumstance? Then he must be a power wherever his lot may be cast. Yes, gentlemen, I believe that each and every man has the influence among men that he is entitled to, neither less nor more. Some of you may think this hard doctrine. It is not hard, it is beneficent; and at any rate whether you accept it or not, by it you individually must stand or fall. Depend upon it, the qualities most needed by you are patience, faith, truth, and self-respect. Be patient. All things come to him who knows how to wait. There is no reason why you should be in a hurry. Eternity is long. Do not be in the slightest degree astonished if your merits are not immediately recognized, or if a comfortable billet has not been provided into which you are immediately urged to drop. Whatever work is given unto you, do it with your might. More and higher work will come in due time if you are worthy. Have faith and all will be well. In this world there are very few round holes provided for round pegs. And well that it is so. For character is formed by conflict with our environment, conflict that with the strong ends always in reconciliation. Why should you be false, though surrounded by knaves! Why hold yourself cheap, because it is common to see men selling themselves for pottage! Respect yourself if you would have others respect you. When a man with two legs begs me to pay his railway fare to Toronto, how can I respect him? Why does not the miserable semblance of a man walk to Toronto? With such manner of men you put yourselves on a level when you are not ashamed to beg for place, patronage or promotion. No doubt you beg for what you consider your deserts. Most men consider themselves qualified to take command of the Channel Fleet. They are not appreciated. They offer themselves for every post. They clamour. They pester you with testimonials. If clergymen, "they bombard the vacancies"—as Norman McLeod phrased it—with certificates. If politicians, they haunt the lobbies of Parliament with pockets full of "sifflication." Gentlemen, be ye not like unto them. Character is its own certificate, its own recommendation. The standard with which you set out in life and which you are determined to maintain must be internal, not external. The Kingdom of God is within you. It matters little whether you occupy a high or low place in the synagogue; whether your name is in the mouths of gossips and the columns of newspapers or not; whether you attain to wealth or remain poor in this world's goods. But it matters much that you never swerve from the truth in thought, word, or deed; that you are true to the highest in you; that you are faithful to friends, generous to rivals, and show British fair play to opponents, and that you never forget the claims of the weak. Some of you who know—all too early—what actual life is, and to how savage is the struggle for money or office, may think that I am picturing not real men but Arthur's Knights, and that I must have lived all my life in Utopia. Alas that the table round should be only a dream to any of you! Alas, that any one should subordinate character to aught else!

"O Cives, Cives! quaerenda pecunia primum est, Virtus post nummos?"

No: I have more faith; faith, too, that I am speaking to men in sympathy with a Faraday or an Agassiz, who simply said in answer to "brilliant offers," that they had not time to make money. This first—"To thine own self be true." Then only can you be true to your country. Canada does not need your prosperity. Still less does she need your lie. But Canada needs you. She cannot spare one son. By the memories of your

fathers, by her hopes of the future, by the glories of that great Empire in which she longs to share, she calls on you to be true. Go forth with loyalty in your heart to her, and an abiding sense of your relationship to all who belong to her, assured that their honour is your honour, that their disgrace is yours. If you are Reformers, reflect that the Conservatives are in one boat with you, and that if the boat is wrecked it must be bad for both parties. If Conservatives, remember that the boat is big and could not be worked without the Reformers, and that a closer relationship exists between you and them than between you and French or German Conservatives. If Presbyterians don't forget that you are linked by more ties to Canadian Methodists or Episcopalians than to United States or Egyptian Presbyterians. And if Episcopalians, seek for unity with Canadian Presbyterians rather than with Russian Episcopalians. Let us unite to stamp out the slumbering fires of old world feuds and animosities. Let us rise above sectarian narrowness and sectarian bitterness. Surely Orange and Green, black Prelacy and blue Presbytery, can blend into one banner, broad as our country and worthy of the devotion of us and our children. Let such a hope inspire you, and it shall bring about its own fulfilment. Begin well, and you cannot begin too soon. Take your stand on the right path at once. And walk firmly. Beware of going over even for a moment into the enemy's lines. Very near are the paths of day and night, "the paths of honour and shame," as Mr. Gladstone translates Homer. Socrates had no objection to be overtaken by death. It was meet that he, being old and slow should be overtaken by such a pursuer. But disgrace, said the grand old man, runs more quickly than death, and fittingly it overtakes my persecutors. God keep you one and all from what an honourable mind would esteem disgrace. The dead are not lost to us. Their names remain in our *libro d'oro*, as Latour d'Auvergne's was retained on the regimental roll call. But dishonour separates from the illustrious dead and the illustrious living. And here I am lead to point you to the example of one of our number, as loyal a son of Alma Mater as lived in broad Canada, John Bell, M.A., M.D., of Montreal. A man true and tender; of that rare simplicity and transparency of character which is associated only with purity of heart and oneness of purpose; no wonder that his death was a revelation to those who knew him best of how widely and deeply he was beloved. He had the tribute of tears from hundreds of poor women and children to whom he had, like so many others of his profession, unostentatiously ministered, and who crowded round the house where all that was mortal of him lay, and into the Church at the last service, to testify how much they honoured him. Faithful in all the relations of life, he was faithful to his intellectual mother. I ask from none of you a larger measure of loyalty and love than that which distinguished him. Gentlemen, farewell. "Give your hearts to the Purifier, and your wills to the will of Him who governs the Universe," and it shall be well with you in life and in death.

HONORARY DEGREES.

At the close of the Principal's Address to the Graduates, the Degree of Doctor of Divinity was conferred upon the following gentlemen:

Rev. James C. Baxter, Montreal.
Rev. William Fraser, Bondhead.
Rev. Robt. Selgewick, Musquodoboit, N.S.
Rev. Thomas Wardrobe, Guelph.

At the invitation of the Principal, Dr. Wardrobe delivered a brief, effective, and pleasing address.

V. ELOCUTIONARY PRIZE MEN.

J. V. Anglin—The First Prize of \$12 for the best rendering of a Serious Selection from Shakspeare.

M. Gage—The Second Prize of \$8 for the best rendering of the same selection.

J. N. Taft—The First Prize of \$12 for the best rendering of a Humorous Selection from Shakspeare.

Thomas A. Elliott—The Second Prize of \$8, for the best rendering of the same selection.

VI. GOLD MEDALLISTS.

The Mayor's Gold Medal—for Logic, Metaphysics and Ethics—Geo. Macdonald, Wellington.

The Carruthers Gold Medal No. 1—for Mathematics—Finlay Malcolm MacLennan, Kincardine.

The Carruthers Gold Medal No. 2—for Greek—William Briden, Odessa.

VII. UNIVERSITY PRIZEMEN.

THEOLOGICAL DEPARTMENT.—

The Bennett Prize, \$20, for the best form of prayer for public service.—A. H. Scott, Martintown.

The Lewis Prize, \$25, for the best lecture on Matt. vii., 7-12—John Ferguson, Belleville.

ARTS DEPARTMENT.—

The MacLennan Prize, \$25, for the best essay on the nature and influence of the philosophy of DesCartes—George Ritchie, Inverary.

The MacBean Prize, \$25, for the best essay on the Modern Doctrine of Energy—George Bell, Walkerton.

The Malloch Prize, \$25, for the best essay on the life and discoveries of Galileo—Daniel MacTavish, Scone.

VIII. SCHOLARSHIPS.

On the Pass Examinations the following Scholarships were awarded:—

FACULTY OF THEOLOGY.—

Church of Scotland (1) \$70—John Ferguson.

Church of Scotland (2) \$60—James Stuart.

Church of Scotland (3) \$50—Hugh Cameron.

FACULTY OF ARTS.—

Prince of Wales \$60.—Natural Philosophy, Ethics, Chemistry, Rhetoric and English Literature—David A. Givens, Kingston.

Cataraqui, \$50—History—Geo. Ritchie, Inverary.

St. Andrew's University, \$50—(Ethics)—James Ross, Hyde Park.

Reekie, \$50—(Natural Science)—Thomas Scales, Kingston.

Toronto, \$60—(Natural Philosophy)—G. M. Thomson, Glasgow, Scotland.

St. Andrew's, Toronto, \$50—(Chemistry)—Donald McCannell, Collingwood.

Kingston, \$35—(Junior Hebrew)—Andrew Love, Dunlop, Scotland.

Church, (3), \$70—(Logic and Metaphysics)—Mathew M. McKay, Bradford.

Montreal, \$50—Senior Mathematics)—William Briden, Odessa.

McIntyre, \$32—(Senior Classics)—J. D. Bissonnette, Seymour.

Church No. 1, \$70—(Junior Classics)—Daniel MacTavish, Scone, with honour of Glass Memorial.

Glass Memorial, \$35—(Junior Mathematics)—Adam R. Linton, Orono, with honour of Senate.

Church No. 2, \$70—Rhetoric and English Literature)—A. B. McCallum, Paisley, with honour of Church No. 3 and McIntyre.

Senate, \$70—(Junior Classics)—B. N. Davis, Howe Island.

After the announcement of the University prizes for next session Principal Grant addressed the assembled audience in the following words:—

LADIES AND GENTLEMEN.—The proceedings of the day have been somewhat prolonged, for the time spent on the ceremony of "laureation" depends on the number of graduates that are presented, and the vice-Principal never had so many on his hands before. As this fact inspires all the friends of Queen's with rejoicing and hope, I do not wonder at your patience. For your presence and your sympathy permit me to thank you. It has been the custom, I understand, for the Principal, before bringing the proceedings to a close, to address a few words—through the audience assembled on such occasions—to the friends of the University scattered over many lands and seas. First, let me say to you and to them that old Alma Mater manifests all the lusty strength of youth both in work done and in appetite. This past session we have had more students than ever before; the graduating class is the largest that leaves, and the freshman class the largest that entered, the College during the thirty-six years of her history; and the professors declare that they never had under their care men more earnest and promising. We have had no cases of "hazing," and no need to enforce discipline. The tone of the students within the walls has been good, and outside the sacred precincts, so far as I can learn, their influence on the community is increasingly for good. The *morale* must be excellent that ensures order without the aid of proctors or the interference of authority among the tides of young men that surge all day within our narrow passages and nominal waiting-rooms. And the reason of it is not far to seek. Students come here not to lounge, not even to learn to play cricket, but to work; and should any present themselves without definite and healthy intentions, they are in such a miserable minority that in self defence they betake themselves to study. This genius loci should be a sufficient inducement to parents to send their sons, and to earnest students to come to Queen's College. But I have not detained you in order to speak smooth things, or to indulge in the delightful occupation of blowing our own trumpets. Much as could honestly be said respecting the peculiar advantages and merits of this College, yet were I to say or to lead you to believe that its present condition would be pronounced satisfactory by persons acquainted with what colleges ought to be in these days, I would not be speaking the truth. Since my arrival here five months ago I have looked carefully into the whole matter of the College buildings in view of our requirements, the library and museum, the apparatus, and the division of labour required by the present strength of our teaching staff. What time could be spared from my strictly professional work I have given to arrive at an understanding of the general condition of the University, its resources and necessities, our expectations and possibilities. I am now in a position to speak with knowledge, and therefore with some measure of authority on the subject, and shall indicate to you the final conclusions arrived at. We see such bold and comprehensive questions started now-a-days in every periodical as "Is the Church of England, is the Church of Scotland worth preserving?" Is the House of Lords, is the Monarchy worth preserving? We shall, therefore, be in good company if we ask, "Is Queen's College worth preserving?" It is for the friends of Queen's to answer our question. Probably all of us would give a cheerful affirmative in answer to the purely British questions; for with regard to fundamental British institutions Canadians are generally Conservative. We being builders have learned the lesson that

it is much more difficult to build up than to pull down, and have scant sympathy with mere destructives. But whosoever ventures an answer to our question enters the domain of "practical politics." For with regard to Queen's College, if it is to be preserved, its friends must prepare themselves to make sacrifices worthy the interests that are involved. I almost hesitate to say how much is required. True, much was done in 1869. My predecessor and Professor McKerras saved the College then by repeating the labours of Hercules, at a cost to the latter of prodigal expenditures of health and strength invaluable to his friends and that should have been husbanded for the best interests of the Church and the country. When such a price as the health of John Mackerras was paid for it, every churchman, every alumnus, and every citizen of Kingston must regard Queen's as a sacred trust, and its continued existence a fundamental article of faith. But remember that all that was then done was simply to replace the Government grant that had been—with but scant notice—withdrawn. The general result of the campaign then opened was to prove that Queen's had six thousand friends who felt for her with degree of intensity varying from fifteen hundred dollars to fifty cents. It was worth all the labour that was undergone to make that discovery. Queen's was shown to be broad based in the affections of the people. The institution was made forever independent of annual votes and political thimble-rigging. What many had striven against as a misfortune was a blessing in disguise. No one would now dream of asking for Parliamentary grants in aid. We taste the sweets of independence, and we trust to the liberality of friends old and new. That liberality is again appealed to, and I know that I shall not appeal in vain. Dr. McCosh informed me that during the first four years of his presidency money flowed in to him for Princeton at an average rate of a thousand dollars per day. He addressed no congregations, appealed to no individuals, sent forth no circulars. He simply held out the empty bag and said that meal was needed. The Browns, Lemoxes, StUARTs, and other wise, large-hearted men sent their hundred thousands, their fifty, their twenty, their ten thousands. You see there is a fashion in these things. As one man begins, others follow. True, our friends may not be as wealthy as New York and Philadelphia millionaires, but we ask only for one-tenth of what they gave. One hundred and fifty thousand dollars will establish Queen's so that no one from this time henceforth and forever shall dream of dismembering or uprooting her. We ask not for ourselves, not to increase the salaries of the Professors by one dollar, not for fancy improvements; but that this College which our fathers founded may do a work for Canada for which our children and children's children shall bless our memories. If such a sum as one hundred and fifty thousand dollars were given, what would we do with it? I have no desire to weary a general audience with details, but I may give two or three illustrations of our deficiencies. Even our library, greatly improved as it has been through the fostering care of the late Principal, is very defective. The Nestor of British literature has said that "the true University of these days is a collection of books." That saying, like our library, is defective. Still, like our library, it contains much truth. When the collection does not include every valuable book of reference on all the subjects within the range of the literary and theological courses of the University with which it is connected, Professors and students are simply expected to do their work without sufficient tools, and are hampered and irritated. Our library is

crowded into the same room with the museum, and we have not a corner where students may consult those books of reference that are too valuable to be taken out. As to the museum, Professor Dupuis has perforce ceased to take any interest in it. Boxes of mineralogical specimens and collections of plants are sent to us. They remain unopened, as we have no room for them. I would certainly be ashamed to show a visitor from the United States or Europe our scientific apparatus, and to have to tell him that one Professor, without even a first or second class assistant, took charge of all the Mathematical and Natural Philosophy classes in Queen's College. While this is our condition we cannot possibly have science students. In the department of Divinity, exegesis is now considered by many authorities to be more important than even systematic theology. That chair, so worthily filled in Knox College by Dr. Caven does not exist in Queen's. But I must not go on exposing our nakedness. I promise to satisfy the gentlemen who are intending to head the list of our benefactors with their ten thousand dollar subscriptions that I have not named \$150,000, simply because that is a good round sum to name. I have spoken frankly, some may think too frankly, of what we need. We conceal nothing. Concealment or mystification is the policy of weakness, not of strength. It is bad at any and all times to indulge in illusions. And standing here as I do at the outset of my work, frankness is doubly necessary. Were I to conceal anything now, it would lead only to disappointment hereafter. Having thus stated, as fully as the occasion permitted, what the College requires and what can be furnished only by resolute effort and it may be serious sacrifices on the part of all of us, it is now my pleasant duty publicly to acknowledge the great services rendered to the College during the past session by the special courses of lectures given by Rev. Dr. Bell on the relations of Science and Religion by Rev. Dr. Jenkins on Pastoral Theology and Homiletics, and by Rev. Dr. Jardine on Comparative Religion from a missionary's point of view. These lectures as well as Mr. D. C. Bell's course of Elocution were of great value and were highly appreciated. I have also to thank the students generally for their excellent conduct and diligence throughout the session, and with a few words to them will draw the proceedings to a close. Gentlemen, I hope to have the pleasure of seeing you next session, and therefore I shall certainly not pronounce a valedictory. You will soon be scattered in every direction, and after a few days rest most of you will settle down in offices, schools, mission fields, the farm, or at work of one kind or another. Wherever you may be, hold on to the invisible chord that connects you with your Alma Mater. It was no chance word, that first word I dropped on my arrival, when I gave expression to the hope that every student would regard me as a friend. I could not get personally acquainted with all of you this session. I began late and there were too many of you, but next October we shall start fair. In the interval, do not forget that should you ever need counsel, there are—in the absence of better counsellors—some here who will always be glad to hear from you, give you faithful advice, and exert themselves willingly on your behalf. Remember that wherever you go, you will be regarded as representative men, whether you like it or not. Thousands who are never likely to see Queen's College will judge it by you, for you are its fruit. Meantime, good-bye. May "your whole spirit and soul and body be preserved blameless until the coming of Our Lord Jesus Christ."

THE HAPPY MAN.

He is the happy man, whose life e'en now
Shows somewhat of that happier life to come;
Who, doom'd to an obscure and tranquil state,
Is pleased with it, and, were he free to choose,
Would make his fate his choice: whom peace,
the fruit
Of virtue, and whom virtue, fruit of faith,
Prepares for happiness; bespeak him one
Content indeed to sojourn while he must
Below the skies, but having there his home.
The world o'erlooks him in her busy search
Of objects more illustrious in her view;
And, occupied as earnestly as she,
Though more sublimely, he o'erlooks the world.
She scorns his pleasures, for she knows them
not;
He seeks not hers, for he has proved them vain.
He cannot skim the ground like summer birds
Pursuing gilded flies; and such he deems
Her honours, her emoluments, her joys;
Therefore in contemplation is his bliss,
Whose power is such, that whom she lifts from
earth
She makes familiar with a world unseen,
And shows him glories yet to be reveal'd.
—Cowper.

NOTICE.—Students and graduates are earnestly requested to furnish contributions of literary articles, seasonable communications, verse and items of news.

WITH this number of the JOURNAL we take leave of our friends for a season. And in doing so we feel satisfied that we have fulfilled our part of the contract. It has cost us money and precious time. We assure our delinquent subscribers that it is with no degree of pleasure we remind them once more that their accounts are past due and that we are patiently waiting their pleasure. Business communications may be addressed to M. Stewart Oxley, B.A., Sec.-Treas., Sumnerstown, Ont.

OUR PUBLISHERS.

We are now about to sever our business relations with the *British Whig* Steam Printing House for session 1877-'78. In doing so we must express our high satisfaction with the prompt obliging and skilful manner in which they have executed our work. In our intercourse with the Proprietor, Mr. Pense, we have received the most kindly treatment. It were useless for us to go on to particularize, for our space will not permit. And therefore we re-echo the praises of our readers in saying the mechanical work of the JOURNAL has been such as to reflect through the fine taste and artistic skill of the foreman, Mr. H. F. Jones, the highest possible credit on the house. We have also found Mr. Meek, of the Editorial staff, a thorough gentleman. Persons desirous of having printing done may rest assured that no pains will be spared in order to give satisfaction both in style and art. We wish our publishers every success possible.

COLLEGE NOTES.

THANKS.—The refreshment committee of the Conversazione tender thanks to Mrs. Carruthers and Mrs. Gunn for the nicely prepared contents of their basket sent to the University Building on Tuesday.

PROGRESSION.—The largest Freshman Class, which Queen's has had, was that

which entered at the commencement of the present session. The largest class of Bachelors of Arts was that which went out on the 24th.

GRADUATES.—By the proceedings on Convocation Day Queen's added forty-one to her list of Graduates. The list is becoming long, and there is every appearance that at the close of each succeeding session it will be greatly increased.

EDITORS.—The Editors of the JOURNAL for the next session are as follows:—Managing Editor, M. S. Oxley, B.A.; Editing Committee—J. B. McLaren, M.A., James Ross, B.A., Wm. Stewart, '78, A. B. McCallum, '90, H. Chown, B.A., James Smith, '81, Sec.-Treas.—J. V. Anglin.

MEDALS.—At the commencement of the present session two Gold Medals were offered for competition. During the session another was added. And, as announced on Convocation Day, three more were added. Six Gold Medals therefore are before the students who will be here to enter upon the session of 1878-'79.

HYMENEAL.—To Mr. R. J. Craig, M.A., we extend our congratulations on his recent marriage. The happy bride was Miss Rathbun, of Mill Point. Rev. T. G. Smith, of St. Andrew's Church, Kingston, performed the ceremony. May peace, joy and prosperity attend Mr. and Mrs. Craig on their voyage together through life.

PROF. MACKERRAS.—Though Prof. Mackerras was not able to attend the terminating exercises of the present session, yet our readers will be pleased to know that he is steadily recovering. During the pleasant weather of last week, he had an occasional drive in the open air. We trust that soon he will be perfectly restored to health.

MEDALLIST.—Queen's men continue to distinguish themselves. Mr. Charles McKillop of the class of '75 won the gold medal in the Presbyterian College, Montreal, at the Convocation held there at the close of their session. A solid foundation laid by a careful attention to the studies in the Arts department of Queen's will bear a noble future. The training of the mind received here paves the way for ample development. The success which follows this training may be seen by the standing of our men in many Educational Institutions and in other departments of mental activity.

THE CONVERSAZIONE.

The Conversazione, which marked a portion of the terminating exercises of the present session, was held in the University Buildings, on the evening of the 23rd. All day preparations for the event were going on. At evening the whole building was beautifully decorated. The Convocation Hall was gorgeously adorned with fascinating festoons, appropriate mottoes, and other embellishments. After eight o'clock the guests came pouring in, and the whole building was

thrown open. Representatives from all the Professions in the city, the Mayor, the Officers of the Military College and A Battery, Ministers, Lawyers, Physicians, and gentlemen from a distance were present. Ladies in profusion, dressed in the most gorgeous attire, graced the occasion.

The programme of the evening was divided into three parts. It was opened by an Overture from the Band, which added greatly to the musical portion of the evening's entertainment. A. P. Knight, M.A., President of the Alma Mater Society, then in a few words welcomed the guests to another Conversazione at the close of another prosperous Session. He hoped all would enjoy themselves thoroughly. The Glee Club of the College followed, singing "Alma Mater." Another selection from the Band was followed by a song given by Mrs. O'Reilly with pleasing effect. This ended the first part of the programme, and the promenade followed. Many now entered the Refreshment Rooms to partake of the tastefully prepared viands, while others availed themselves of the pleasure of a walk around the rooms, or of a conversation with some intimate friend whom the occasion had brought to the walls of Queen's. The second part of the programme was opened by a selection from the Band, which was followed by a short address from Rev. D. J. Macdonnell, of Toronto. His humorous remarks were suitable to the occasion, and were well received. Next came a well rendered duet by Mrs. Skinner and Miss Shaw. After the conclusion of the second part twenty minutes were most pleasantly spent in the Chemistry Room where Professor Dupuis entertained the audience, who packed the room, with an exhibition of a few chemical transformations, experiments shown by the Magic lantern and other scientific experiments. The band opened the third part of the programme, and the Principal followed in a few appropriate and felicitous remarks. After the applause, which followed the Principal's address, had subsided, Mr. Kennedy gave a piano solo which was well received, and Mrs. O'Reilly again favoured the assemblage with a song. At this stage Dr. Grant, of Ottawa, made some pleasant remarks and the Glee Club sang "Hetairai Chairette." This ended the programme. The remaining portion of the evening was spent in the promenade, and in other pleasant ways which an entertainment of this kind is sure to produce. Altogether the Conversazione was a great success, and passed off in a most pleasant and agreeable manner. After singing "God save the Queen" the gentlemen, escorting the beautiful ladies, betook themselves to their homes, and the University Buildings were emptied of those who passed so enjoyable an evening at the Conversazione.

They who do a great deal can find time for everything; they who do little can find time for nothing.—Rogers.

MISSIONARY ASSOCIATION—PRESIDENT'S ADDRESS.

The Missionary Association of Queen's College held its last meeting for the present session in the Divinity Hall on the morning of April 13th. The attendance of members during the Session was large; but the largest gathering was at the closing meeting. The President occupied the chair. Principal Grant was also present. The opening devotional exercises were conducted by the President. After the reading of the minutes, several items of business were attended to. The fields for summer work allocated to members of the Society were made known. The routine business of the Association having been completed the President of the Association, Mr. A. H. Scott, M.A., proceeded to deliver the annual address.

The address first referred to the Association, how it came into existence in 1850; the important work it performed since that time; the successes and reverses which marked its growth; the earnest labours of many of its members; its prosperity after the union of the Presbyterian Churches of the Dominion; and its condition at present when its members number more than on any former session; and their interest manifested in the work which is the object of the Association as continuing to increase. In the second part of the address an encouragement was put forth for courageous and solemn earnestness in the work committed to the members of the Association. The success of any institution is greatly dependent on its members. If the members of the Association enter upon their work in a cold and perfunctory manner, discredit is brought upon the men, and the Institution at which they received their training. But if on the other hand young men go out from this Association and discharge their important duties in a faithful and earnest manner, they will create an impression which will result in the accomplishment of great good, and in the increasing of the already well-filled ranks of the Association.

The remaining portion of the President's address we give in full:—

But the object of the earnestness spoken of is not to fill our college with men. That in itself is right, but it would be a low aim. For a moment let us look at the higher sphere in which earnestness should be exercised. The first clause of the Constitution of this Association reads as follows—"The object of the Association will be the promotion of divine truth." The dissemination of this truth is the great aim of earnestness. Every thing which is deeply interesting to us will be expressed in earnestness to those whom we teach. If we believe the truths of the Gospel it is scarcely possible to avoid being interested. Deep interest will display itself in fervour. If we bring forth the truths of Scripture in cold sentiments, wrapt in lifeless phraseology, we need not be disappointed if our hearers are lifeless. From preaching which is not in earnest, and consequently uninteresting, we can not rationally expect that there will be much energy of affection, many active fears, many lively hopes, or many vigorous resolutions. There

is among some of our divines, what it will be pardonable to pronounce as mistaken notions concerning earnestness in proclaiming the truth. Anything they imagine apart from rigid adherence to their ancient notions of propriety is sinful. Leaping with one bound over the immense distance between *their* style of preaching, which lulls both moral and natural powers, and that which may be called sensational or theatrical preaching, they make no allowance for any method between these two. And there are some younger men who, taking a leaf out of their book, entertain what are certainly false notions concerning what they are pleased to designate the "dignity" of the pulpit. The following words of Cowper we admit in all their significance:

He who negotiates between God and man
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul;
To break a jest, when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart."

But it is no violation of the teaching of these words to offend against what is termed the "propriety" or "dignity," as expressed by the persons referred to. Dryness is not an element of propriety, and "dignity" which is purchased at the expense of efficiency is dignity of a false and artificial kind." Some one has said "Give God your best." If our academic training imparts to our minds a store of knowledge, which may be serviceable to make clear and interesting what we say to others, surely we are obliged to utilize this knowledge. If we enter upon our labours stifling the animation of youth, as years pass by we shall surely become heavy, and if spared to an advanced age we will be torpid. But in the promotion of truth we ought assuredly to make use of all the resources with which God has endowed us; and in seeking the glory of our Redeemer, and the salvation of our fellow men, we should utilize all the powers of intellect we possess. What we have learned from Theology, Philosophy, Science, Poetry, Travel, &c., in so far as it serves to invigorate our intellects, enrich our imaginations, cultivate our tastes, give power to our thoughts, and add to the skill and effectiveness with which we wield the weapons of our warfare, may be made subordinate to the great work of converting the unconverted, and of building up the saints in holiness. "If there is one man to be admired, envied, and imitated above all others," says James, "it is he who has baptized large classic and scientific acquirements at the font of christianity,—has surrendered them at the foot of the cross, and gathered them up into the nerve of his strength as a preacher of the gospel. To hear such a man chastening and guiding, but not checking or freezing the gushing utterances of a full heart, by the rules of genuine eloquence; and warming and sanctifying the finest specimens of rhetoric by the glow of a soul on fire with the passion of love to God and souls; to see the genius of Tully and Demosthenes clothing themselves with the mantle of Paul, Peter, and John, and under the constraining love of employing all its resources of diction and of metaphor to persuade men to be reconciled to God,—is an object of surpassing interest; to such preachers we can almost fancy that not only men, but angels, must listen with delight."

And when we consider the position and necessities of those to whom we minister, the contagious conviction, which we have, must result in good. As we see before us a company of *fellow immortals* each requiring our aid in the conflict of life, our hearts must be filled with yearning affection, and

our work must grow in interest, as we watch for the effects of our labours.

The work committed to our hands, gentlemen, is the noblest work which is given to man to do upon this earth. Can anything bear comparison with it? To proclaim the authority of the law of God; to be fellow-workers with Christ in the saving of this world; to encourage and assist human weakness in its fluctuating endeavours to perform the will of the Divine Being; to produce in the hearts of men the consciousness of their relations to God; to inspire with trust in the Divine Mercy the sinful; to raise up the lives of mankind by acquainting them with things unseen and eternal, and with the mysterious, awful, glorious life which lies beyond the grave—this is a noble vocation. To stand at the wicket gate and help men through as they set out on their journey to the celestial city; and to make up to those who are at different stages of the journey and to give them that assistance which they need, while it makes us feel that we are in a most noble vocation, at the same time when we consider the momentous responsibilities of our engagement, we are led with the apostle to exclaim, "Who is sufficient for these things?" Remembering always that we exist for the people and not they for us, remembering to be faithful to them, to ourselves, and to our God, in our greatest struggles we may rely upon the promise of Him whose followers we are, "Lo, I am with you always."

Gentlemen, in surrendering to you the trust which you reposed in me as President of the Missionary Association there are present to me feelings of deep emotion. For the honor you conferred upon me I thank you; for your hearty co-operation during the period I was an occupant of this chair I acknowledge my grateful obligations. In common with others here to day I sever an active connection with you. A few days more and the genial excitement of student life in this place will be over. Soon, too, if spared, you will be called upon to sever a tie which I had not thought was so binding. As we go out then into the work of our Lord and Saviour, by engaging in the ministry, may we be true, devoted and earnest toilers for the Master. Whether we are called to minister to the rich and noble, or are placed in more humble spheres, and minister to the poor and lowly, let us be faithful to our trust. And after a well spent life, may we be sharers of each other's reward; and may we, who have met so oft together, who have joined the voice of our prayer and the notes of praise together, may we, with those whom we have been the means of winning to Christ, lift the voice of our prayer from beneath the altar of the living God, and minister our praise around His holy throne.

At the conclusion of the address a unanimous vote of thanks was presented to the president by Principal Grant, on motion of Mr. John Ferguson, seconded by Mr. John Mordy.

Principal Grant then, in an address replete with valuable suggestions, spoke especially to the younger members of the Association who were going out into the mission field for the first time. The practical nature of the Principal's remarks rendered them most valuable. After the Principal had concluded his address and left the room, the members of the Association engaged in their devotional exercises, which terminated the proceedings of this Society for the present Session.

A FRIGHTENED STUDENT.

Dr. Addison Alexander, in the early days of his professorship at Princeton Theological Seminary, inspired his classes with a feeling of awe bordering on fear. Stories were current of his severity to lazy students, and of his terrible sarcasms, which made the new student tremble as he rose to recite for the first time in his lecture-room. Rev. James Park of Nashville, Tenn., gives a comical account of his own experience.

"I rose promptly, very, at the call of my name, with quickened breath and bounding pulse. Dr. A's spectacles were wonderfully bright, yet not so bright as the eyes looking through them. He asked a question. I answered. He smiled. Several students tittered. A second question, followed by the answer. Dr. A. smiled more perceptibly. All the class snickered, and I broke out in a sweat. A third question was answered. Several students guffawed. Rap, rap, rap, on the desk, and with an indignant voice Dr. A. called out:

"Order in the class! I see nothing to laugh at."

"After the recitation, a classmate explained the matter. He said every one saw my excitement when I was called up. My first answer was given in full voice, tremulous from agitation; the second in a tone loud enough to have been heard at a distance of forty yards; and the third, as if Dr. A. was a mill in full clatter, and I on the outside, thirty or forty feet from the door."—*An Exchange.*

FUN.

Why is a bad marriage like an electric machine? It makes you dance but you can't let go.

An old man was once chaffed by a youth for his bald head. "Young man," was the retort, "when my head gets as soft as yours I can raise hair to sell."

"I don't like," says Carlyle, "to talk much with people who always agree with me. It is amusing to coquette with an echo a little while, but one soon tires of it."

An anxious lover once said to a little girl, "Does your sister Annie ever say anything about me, sissy?" "Yes," answered the little girl, "she said if you had rockers on your shoes they'd make a nice cradle for my doll."

A parrot who was always plunged into cold water as a punishment for swearing, happened to see passing his cage one rainy day some dripping, drenched chickens, and called out "you miserable little fools, been swearing, eh?"

Conundrum:—"Why is a pig looking out of a second story window like the moon? Because he looks round. If any body triumphantly retorts that the moon does not always look round, you can reply that the pig doesn't either."

"No man can serve two masters" was the reply given by a little child in a Sabbath School when the following question was put by the Superintendent, "can you quote any text from Scripture which forbids a man having two wives?"

"Things are a climbin' down low, sonny," remarked an old darkey. "Fust, I done come down ter two meals a day, den I comes down to one—mighty plain one at dat!—an' now, bress my ole hide, ef I don't got to scratch 'round to git so much as one good squar' lan'-chin' a week!"

"Doctor," said a kind father, "my son seems to be going blind, and he's just getting ready for his wedding, too! Oh dear me, what is to be done?" "Let him go right on

with the wedding," said the doctor, "if anything can open his eyes marriage will."

The clergyman "put his foot in it" when he uttered the following peroration: "But even death, my brethren, so well deserved by mankind for their sins, the wisdom of Providence has in its paternal kindness, put at the end of our existence; for only think what life would be worth if death were at the beginning!"

"My dear," said a lady to her little daughter, "I want you to be very particular and to make no remark about Mr. Jenkins' nose." Mr. Jenkins' was a gentleman whose proboscis had suffered amputation. Mr. J. was invited out to tea, and when gathered about the table, and everything seemed to be going on well, the little daughter peeped about, looked rather puzzled, and at last startled the table with "Ma, why did you tell me to say nothing about Mr. Jenkins' nose; he hasn't got any!"

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JOHN HENDERSON.

Kingston, March 25, 1878.

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